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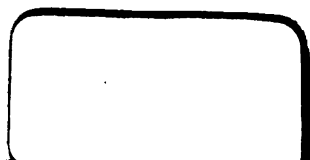
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RBC

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THE  
HISTORY  
OF  
ANCIENT EGYPT.

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*S. Wale, delin.<sup>t</sup>*

*C. Grignon, sculp.*

THE  
H I S T O R Y  
OF  
A N C I E N T E G Y P T,  
AS EXTANT IN THE  
GREEK HISTORIANS, POETS, and Others :  
TOGETHER WITH  
THE S T A T E  
OF THE  
RELIGION, LAWS, ARTS, SCIENCES,  
AND GOVERNMENT :  
FROM

The first Settlement under MIZRAIM, in  
the Year before CHRIST 2188,

T O

The final Subversion of the Empire by  
CAMBYSES.

Containing a Space of 1664 Years.

---

By GEORGE LAUGHTON, D. D.  
of Richmond in Surry.

---

Οὐ γὰρ μισθὸν εἶναι δεῖ τῆς πράξεως, ἀλλὰ  
Σύμβολον, τὴν τιμὴν, ἵνα καὶ διάμεινῃ πολὺν χρόνον.

PLUTARCH.

---

L O N D O N :

Printed for T. CADELL, in the Strand,  
MDCCLXXIV.

83<sup>6</sup>  
13

T O  
T H E K I N G.

*May it please Your MAJESTY;*

**T**HE singular pleasure I have enjoyed in tracing the early efforts of human genius; was attended with a desire to convey the same to others; but conscious of the refinement of the age, I dreaded to appear in the republic of letters, until looking up to the GREAT PERSONAGE by whom Arts and Sciences flourish in these dominions, I saw the

A 3

infant

## vi DEDICATION.

infant genius led on with tenderness, and the smiles of Your MAJESTY'S protection expand the glowing faculties: animated by the goodness, and benevolence of the most illustrious Prince and accomplished Gentleman in *Europe*, I have ventured to produce the rustic hand of nature, and early improvements of mankind to the world.

To look back, GREAT SIRE, into the principles of the elegant productions of the present age, is no less replete with entertainment, than honour to human nature: we there see the struggles  
7 of

## DEDICATION. vii

of reason, and find each dynasty refine upon the others discoveries ; asperity of manners softened, barbarians formed into civilized states, and in a long series of ages, soar to the grandeur and perfection of the *British* empire.

These scenes, drawn forth under Your MAJESTY's auspices, will receive dignity and importance ; and Your MAJESTY's subjects, seeing the disgusting maxims and severities of former days, will feel a pleasing sensation of their own happiness, and be struck with admiration and respect for those wise Laws and Institutions, which are

A 4      calculated

**viii DEDICATION.**

calculated to promote the felicity, advantage and security of every individual in Your MAJESTY'S realms.

I am,

May it please Your MAJESTY,

Your MAJESTY'S

Most devoted,

**RICHMOND,  
March 10th, 1774:**

Faithful Subject

and Servant,

**George Laughton.**

THE

*1st*  
P R E F A C E.

*TO trace back the operations of the human mind, and explore the principles of ideas and modes of thinking, opens at once the source of laws, government, arts, sciences, and manners: each new discovery in so pleasing a work, is an acquisition of knowledge, and important to every one, who wishes to know the springs of his own most valuable endowments.*

*The*



## x P R E F A C E.

*The history of kingdoms in different periods of time, and under improved regulations, presents to succeeding ages, maxims found to be beneficial by experience, and directions to avoid such measures, as have been pernicious, and destructive of union and order. The ancient Egyptians claim attention and applause in this particular; their early exertions and struggles to regulate their government, and humanize unpolished nature, gained them the first general reputation for wisdom, and caused foreigners to resort to them for advice, instruction, learning and laws.*

*The*

## P R E F A C E. xi

*The general history of this much admired people, which is the business of the following sheets, is conducted in this method.*

*Having in an introductory discourse, shewn the divine dispensation and intention of longevity immediately after the deluge, the dispersion at Babel, origin of languages, method of handing down events in various parts of the world, the speculative branch of the Egyptian religion, source of the Grecian mythology, and errors in ancient chronology; I have introduced the history of ancient Egypt, with a geographical description of its situation,*

## xii P R E F A C E.

*tion, and shewn their gradual improvements, from their first settlement, in almost a state of nature, under Mizraim, accomplishments in the reign of Amosis, and from that period have interspersed the state of arts, sciences, religion, laws, government, customs and manners, with all possible exactness, supported by the best authorities, and most approved chronology, that a unity of time, and coincidence of facts, may mutually illustrate each other, and display in one view, the general system of Egypt.*

*The frequent depredations of the Ethiopians and Assyrians, together  
with*

*with the national foible of omitting to record, whatever events did not contribute to the honour and fame of the kingdom, have made wide chasms in the regal history, and deprived us of abundant facts, which would have been particularly instructive, and pointed out the occasion of various institutions and productions of genius: for want of these records, authors have collected from the monuments, buildings, and publick works, the general state of arts and sciences in every dynasty.*

*In the course of the history, I have produced the arguments used*  
to

## xiv P R E F A C E.

*to ascertain the situation of Ophir, and concluded the whole, with a recapitulatory dissertation, in which are shewn the ill effects of particular laws, the excellence of others, and their just title to the honour of some geometrical and astronomical discoveries, which have been attributed to others.*

## I N T R O-

## THE

# INTRODUCTION.

**I**N the beautiful order of nature, every principle is uniformly productive of a certain end; powers are adapted to the sphere of action, and abilities dispensed to accomplish the divine will. When one man, and one woman, were formed to people the world, to proportion the ability, to the command, their lives were protracted to more than nine hundred years. Immediately after the deluge, when the three sons of *Noah*, were to raise up a new offspring for the new world; *Shem* only of these patriarchs lived five hundred years. In the second century, the age of man was much shortened, no one accomplished two hundred and forty

B

years,

years, the world was then more populous, cities were built, societies formed, and colonies planted in distant countries. As mankind became more numerous, longevity gradually decreased, until it descended, in the days of *Moses*, to the present standard of age, that just medium, in which life and death being nearly equal in their progress, the world neither feels a redundancy, or want of inhabitants.

When the families of *Shem*, *Ham*, and *Japheth* were increased, *Noah* divided the earth between them, and allotted to each the country he should people and appropriate. To *Shem* he granted *Asia*; to *Ham*, *Syria*, *Egypt* and *Africa*; to *Japheth*, *Europe*. We know very little of their proceedings, from the deluge to their assembling in the plains of *Sinar*, ninety-nine years after, to build the tower

of

of *Babel*, which produced an epocha memorable in antiquity.

To this time, all mankind spoke the same language, and kept up a general intercourse; but now, the production of a variety of languages, loosened the ties of consanguinity, gave birth to a separation, and made it necessary for them to adhere to that division, which spoke the same language with themselves. This disunion naturally producing separate interests, each endeavoured to gain superiority, countries and opulence, to render themselves conspicuous, and hand down to posterity whatever they thought great, good and memorable.

The manner of communicating events to after ages, has been either by engraving on stone or metal, in songs, by tying knots of different coloured wool, which



have served instead of characters amongst the people of *Peru* and *Cbili*, or by hieroglyphics used by the ancient *Egyptians* and *Chinese*, or by letters, the most modern, and by far the most correct and expeditious method.

*Crinitus* says, that *Moses* invented the *Hebrew* type, *Abraham* the *Syriac* and *Chaldee*, the *Phœnicians* the *Attic*, which *Cadmus* brought into *Greece*, and the *Pelagians* afterwards into *Italy*, *Nicostrata* the *Latin*, *Isis* the *Egyptian*, and *Uulfilas* the *Gothic*. By this account the *Hebrew* type invented by *Moses*, is not so old as the *Syriac* or *Chaldee*: nor does it appear that the *Hebrew* language is older than the *Syriac* or *Chaldee*.

Until the building of the tower of *Babel*, it is allowed by *Jews*, *Christians*, and *Mahometans*, that one language prevailed

vailed over all the earth: how the confusion was effected, has been a matter of speculation: some have thought that the Almighty inspired the builders of that tower, with new words; and others conjectured that the confusion arose from their forgetting the usual application of the words, and naming one thing for another, though all indifferently spoke the original tongue.

The *Hebrew* now spoken, as well as the *Arabic* and *Chaldee*, are generally supposed to be dialects of the language spoken by *Adam*, which is lost. The *Hebrew* cannot be intitled to the high distinction, so vainly contended for, of being the language taught of God: it is far inferior to other languages in elegance, copiousness, and clearness, and is so exceedingly dry, that the *Hebrews* want words to express the most common things,

and are obliged to use the same periods continually, for want of expressions to vary the phrase. The *Arabic* is greatly superior to it, the *Greek* is vastly more elegant and harmonious, and modern languages are more abundant in beauty, fertility of words, and modes of conveying ideas.

The loss of original language was not so injurious a misfortune, as the confusion of ideas, and want of recollection, which afflicted the emigrants from *Babel*. The arts which were known prior to that event, were almost obliterated, and the traditions so recently received from *Noah*, were confined to a small number. The labour requisite to collect their food, engaged all their attention, and requiring but few ideas, reduced the mind to an infancy of intelligence.

The

The knowledge of a Supreme Being, interwoven in the soul, was never to be erased, and the attributes taught by nature were always discerned; but the mind, too debased to see them with perspicuity, received and expressed them according to its fallacious conceptions, representing the incommunicable attributes, as subordinate divinities presiding over the different elements, and superintending the passions and affections of men. These notions generally prevailed in the heathen world, particularly amongst the *Egyptians*, who from a veneration for things sacred, confined the study of theology to the kings and priests, and to conceal them from prophane eyes, represented them in hieroglyphics, a character they solely understood, which not only denoted, but in some measure expressed the thing. A custom which drew on them the calumny of worshipping the figures themselves:

## 8 INTRODUCTION.

a reproach, one would think it impossible for the most superficial observer to have thrown on them. Is it not incredible that a people of the first intelligence then in the world, could originally (however they fell afterwards) pay divine honours to reptiles, insects, onions, goats, sheep, crocodiles, and cats, merely as such? when they were so famed for wisdom and science, that it was a distinction and mark of eminence to be versed in the learning of the *Egyptians*.

To whatever abject state human nature sunk, we certainly discover great imprudence in looking for it particularly, amongst a people justly admired for their early advances in knowledge.

On the other side, it would be equally wrong to compliment their hieroglyphics with comprehending the sublime doctrines

trines of christianity, or suppose that they possessed the principles of religion, in as great purity as the *Jews*.

These extremes are erroneous; their knowledge transcended the former abject state, but did not extend to the latter excellence.

Eusebius has handed down to us the definition the ancients gave of the Deity. “ They thought him to be incorruptible, eternal, self-existent, without parts, likeness or equal; the author of all goodness, the wisest and most perfect of all excellent beings; the father of justice, and good laws, omniscient, omnipotent, and the creator of nature.”

<sup>a</sup> Præp. Evan. lib. 1, p. 42.

<sup>b</sup> They

' They never applied the appellation of God, to any material or sensible substance, and believed that the great Creator conducted terrestrial affairs by numerous subordinate ministers, who acted in every part of the universe, thinking that it would be derogatory to the divine honour to suppose fewer spiritual intelligences, than there were material objects.

They imagined that spiritual beings existed originally only in heaven, pure and undisturbed; that some of them indolently enjoying their felicity without that active excellence which is essential to sublime truth; and not following the Supreme Being in his dispensations of goodness, contracted an heaviness, and bursting through the pure confines of heaven, fell to the earth, and there inha-

<sup>a</sup>Laertius de Pythag. Cicero de leg. lib. 2d, p. 1197.

bited bodies suitable to their dispositions, the less depraved, delighted in contemplation and philosophy, the subordinate to them engaged in laborious employments, and the most impure became tyrants, and bad princes : death putting an end to this state of probation, arranged them in different ranks, according to their late virtuous, or vicious conduct, degrading them to slaves or evil demons, or exalting them to heroes and gods.

Besides the spirits who were degraded from celestial habitations, and again recovered some degree of divine rank, the *Egyptians* thought that the souls of men became demons after their separation from the body, “ wandering spirits clothed “ in finest air ;” and were good or bad according to the habits they had con-

\* *Herodot.*

tracted



tracted in the body; the good our guardians walking here amongst us.  
 “ Wicked demons were punished by the  
 “ deity for their evil actions, until they  
 “ were purified, and were then admitted  
 “ to the order of good demons. Not  
 “ that the soul in this separate state  
 “ was supposed to possess any faculty or  
 “ power, it did not enjoy before it left  
 “ the body; but as the sun intercepted  
 “ by a cloud, seems to lose its splendor,  
 “ though in reality it is not at all diminished,  
 “ so the soul acquired no new  
 “ ability when disrobed of the body,  
 “ though it had been restrained from  
 “ exerting its powers, by the intervention  
 “ of material substance; and retaining  
 “ the same affections, constantly  
 “ protected its former associates from  
 “ impending danger, and imperceptibly  
 “ guided them in the paths of virtue.”

“ Hesiod.

“ Empedocles.

“ Plutarch.

This

This doctrine of genii, or good and evil demons, was carried from *Egypt* by *Pythagoras*, *Plato*, *Xenocrates*, and others, into *Greece*, and there multiplied into that numerous offspring now seen in their mythology.

It will be sufficient here, to particularize the origin of a few of the *Grecian* divinities and ceremonies, to prove the source of their mythology. An extensive disquisition would lead me from my design.

The fable of the *Grecian Bacebus*, is borrowed from the history of *Moses*.

\* The *Greeks* inform us, that *Bacchus* was laid on the waters in a basket of oziers, soon after his birth, had two mothers; that he was called *Bicornis*, double

\* Eurip. in *Bacch.*

## 14 INTRODUCTION.

horned, that he was carried to mount *Nisa*, and afterwards commanded an army of men and women.

This is almost literally the account of *Moses*; he was exposed on the *Nile*, in a basket of rushes, had two mothers, *Jocabel* his natural mother, and *Thermatis* princess of *Egypt*, by whom he was adopted. He afterwards conducted an army of the *Israelites*, men, women, and children, and when he descended from mount *Sina*, (which by transposing the letters, becomes *Nisa*) the rays of glory which darted from his forehead, appeared like two horns. And *Orpheus* writing of *Bacchus*, calls him *Μοων Μοσης*, *Θεσμοφορον* a lawgiver, and attributes to him, *Διπλακα δεσμον*, the two tables.

*Vulcan* means *Tubal Cain*, who first wrought iron. *Janus* with two faces al-

ludes to *Noah*, who saw the first, and latter world. *Jupiter Hammon*, who had a temple in the deserts of *Lybia*, and received divine honours, was *Ham*, the son of *Noah*, to whom *Lybia* was granted in the division of the earth by his father. The chaos of the poets is evidently borrowed from the book of *Genesis*, and the golden age from the happy state of our first parents. The garden of the *Hesperides*, the golden apples, and the dragon which guarded them, with *Pandora's* fatal curiosity; are evidently the garden of *Eden*, the tree of life, the serpent which beguiled *Eve*, and the evils consequent on *Eve's* disobedience. The fabulous war of the giants against the gods, and the mountains they piled up to assault heaven, arose from that ambitious attempt to build the tower of *Babel*. *Lot's* wife turned into a pillar of salt, furnished them with the fable of *Niobe* changed

changed into marble. *Adonis* is derived from the *Hebrew Adonai*, signifying Lord; *Jove* from *Jehovah*.

<sup>a</sup> The ceremonies used by the *Egyptians* in the worship of *Osiris*, were carried by *Orpheus* into *Greece*, and there displayed under the title of the orgies of *Bacchus*; and those of *Isis* were used in the worship of *Ceres*. It is generally thought, that *Homer* received his first ideas of hell, and the *Elysian* fields, from the *Egyptian* sepulchres, and manner of burying their dead, which he has painted with great sublimity and beauty in the *Odyssey*; and many others have collected from them the matter which adorned with *Grecian* elegance, has not a little contributed to the reputation of that distinguished people. To return:

<sup>a</sup> Diodorus, lib. 2.

The *Egyptian* religion must be considered, as the effect of their endeavours to investigate ideas of the divinity on natural principles; these led them to venerate and adore the excellence of the deity, but the expression of that veneration, depending on themselves, was gross and impure, obscene and depraved, representing the purest of their theological tenets, by terrestrial symbols, and some of these even of the vilest species. When even the most grand, and excellent in themselves, will scarcely be found to promote virtue, or impress refined ideas on the mind. Material representations are inferior to the mental nature, and cannot refine what is purer than itself. Mean symbols stir up mean ideas, and debase, rather than expand the heart, as we find in the *Egyptians*, who were fraudulent and hypocritical, lazy, vain and cowardly, puffed up with a ridiculous

diculous opinion of their own wisdom, foolishly despising nations they knew nothing of,<sup>1</sup> recording only such transactions as were honourable, and carried away by a desire of appearing of the greatest antiquity, worked up their chronological records, to a non-existent time.

The best chronologers, and historians have attributed their enormous account, of events to vanity, and indeed their opinion seems too well established to admit of controversy: yet some endeavour to soften so severe a censure, by shewing the possibility of its being the result of error, rather than of design. <sup>2</sup> In very early ages, says *Diodorus*, the *Egyptians* knew only lunar years, and therefore it was not impossible for some to live twelve hundred years, but in process

<sup>1</sup> Scaliger and Usher.

<sup>2</sup> *Diodorus*, lib. 1.

of time, having observed the solar revolution, they extended the year to that period, and inserting the solar year in their chronological records, in succession to the lunar account, without making allowance for the difference of time, swelled their chronology to such a height, as to give account of eclipses earlier than the creation.

These errors have rendered the *Egyptian* history so exceedingly irregular and uncertain, that no historian has been able to write it with accuracy. The events prior to *Psammitichus*, all suffer from this national foible, and however true in themselves, are liable to suspicion and discredit: the means they took to build up their glory, brought ruin upon it; and those actions, which would have done the greatest honour to their nation, were



swallowèd up in the malignity of their fabulous narratives.

The chronology of these ages, cannot be supposed to have all desirable accuracy, their superficial acquaintance with the sciences necessary to it, rendered it impossible. The *Grecians* who built on *Egyptian* knowledge, and had all the advantages which the *Egyptians* laboured for, more than fourteen hundred years, did not conduct their records with an exactness to be relied on, until the first olympiad, seven hundred and seventy-six years before Christ, twenty-four years before the foundation of *Rome*.

The *Chinese*, whom a celebrated writer is pleased to imagine of greater antiquity, than *Moses's* account of the creation, pretend themselves to no history higher than

than the reign of *Fabi*,<sup>1</sup> who was contemporary with *Noab*, and allow<sup>m</sup> that the most ancient observations, they made in astronomy, were on two fixed stars, one in the winter solstice, the other in the vernal equinox, in the reign of *Yaa*.  
 “ In the year two hundred and forty-six  
 “ before Christ, their books of history,  
 “ their classical books, (whatever those  
 “ mean) and their books of astronomy,  
 “ were burned by order of the emperor  
 “ *Tsin-chi-hoang* :<sup>2</sup> as by this means the  
 “ science of astronomy was brought into  
 “ disrepute, we cannot be surprized, that  
 “ from the time of *Tsin-chi-hoang*, as the  
 “ jesuits themselves observe, there were  
 “ among the *Chinese* neither skilful astro-  
 “ nomers, nor books of astronomy, nor

<sup>1</sup> Shuckford's Connection, Vol. I. p. 29, and 102.

<sup>m</sup> Bianchini hist. uni. chap. xvii. Sic. dec. I. p. 1. lib. 8.

<sup>n</sup> Costard's Hist. of Astro. p. 33.

<sup>p</sup> Ut supra, p. 34.

“ any known method, and that all that  
“ remained were only confused tradi-  
“ ons, catalogues of stars and constella-  
“ tions, and fragments of books that had  
“ lain concealed.” Two hundred years  
since, astronomy was so little improved  
in *China*, that they could not calculate  
an eclipse of the sun ; when father *Adam*  
*Scaal* arrived at *Pekin*, he so fully con-  
vinced them, that their rules of the mo-  
tions of heavenly bodies were all false,  
that they received the Tychonic system,  
and submitted their board of astronomy  
to the direction of the *Jesuits*.

The instability of sublunary things,  
has always had a malign effect on the  
productions of genius : moderns as well  
as ancients lament the remoras, which  
have impeded their improvements, and  
restrained them from urbanity and refine-  
ment : the caprice of kings, national  
pride,

pride, internal faction, war, the subversion of government, or weak politicks, have in every kingdom and state, retarded the growth of science, and involved events in doubt and uncertainty.

Besides these accidental obstacles, which particularly affected the ancient *Egyptians*, it is to be observed, that many sciences are not naturally within the scope of human genius. Arts and sciences are brought to perfection by collateral aids, mechanic improvements, have opened beauties in science, which were before inconceivable; and events, which lay unnoticed, and obscure, from inability to display them, as literature advanced, were delineated and drawn forth to observation. The manners of mankind have improved, with their learning and intelligence. It would therefore be inadequate to form our ideas of ancient *Egypt*,

from the present state of things. Their early attention to order, and whatever was beneficial to society, produced many customs and wise institutions, which distinguished them from their cotemporaries; yet there was an alloy of barbarism in their character, coarse and disgusting.

The same stile was observed in their works, as in their manners; their obelisks, temples, porticoes, and pyramids, discover great strength of genius, without any of that delicacy and justness of method, which incites in the beholder pleasure and admiration.

THE

THE  
HISTORY  
OF  
ANCIENT EGYPT.

EGYPT is situated on the continent of *Africa*, between twenty-one and thirty-one degrees of northern latitude, and forty-five and fifty-one degrees, of eastern longitude from the meridian of *Fero*. The first people we find settled in this country, were those emigrants from *Babel*, who had chosen *Mizraim* the son of *Ham*, for their conductor. He was induced to make a settlement there, we may rationally suppose, from its

Anno. A. C. 2188.

fertility,

fertility, and naturally producing such fruits as were wholesome and good for food; but these being liable to scarcity, and the acquisition of them attended with great labour, naturally led them to propagate such selected fruits, as they found most nutritious and agreeable to the body. The natural effect of which was, that they established themselves in particular districts, to take care of, and protect what they had cultivated.

Having secured sustenance for their bodies, and averted the danger of scarcity and want, they endeavoured to make their being comfortable; built houses to protect themselves from the intense heat of the sun, and malignity of nocturnal dew, as near to each others as they could conveniently, to give and receive requisite assistance, which gradually grew into villages,

lages, towns, cities, and at length expanded into a mighty empire.

Their attention to the proper seasons for cultivating the lands, sowing the seed and reaping the corn, must have been ascertained by the revolution of the heavenly bodies, and observations which gradually became a science, whilst a desire of executing the different branches of agriculture, and building with more facility, ease, and perfection, stirred up their genius to invent various instruments, and tools; and their assembling in towns and cities, made laws indispensibly necessary to regulate and support society.

The exact time when the government became systematical, we are not acquainted with: during the space of four hundred and sixty-four years, from *Mizraim* to



to *Amosis*, there is a chasm in the history, the regal succession is not continued, the growth of many institutions, which modelled the state, and the periods, when particular arts were invented, are totally lost, so that there is no possibility of writing of this interval with truth and accuracy; and we see a people, but now, in almost a state of nature, cultivating the ground to support themselves in being, at once break out in power and grandeur, their country not only settled, fertilized, and populous, but a flourishing and well-regulated kingdom, able to maintain its own inhabitants, and aid the neighbouring states, *Moses* says, that when *Abraham* came into *Egypt*, immediately after God made the covenant with him, on the fifteenth day of the month *Abib*, or *Wednesday* the fourth of *May*, in the year before Christ, one thousand nine hundred and twenty-one,

one, the monarch was powerful and magnificent, generous and liberal; and presented *Abraham*<sup>1</sup> with sheep and oxen, and he-asses, and men-servants, and maid-servants, and she-asses and camels. Henceforward, the sacred historian, from whose pen only, events of this antiquity could have been received, is silent for near two hundred years, when we find *Amosis* on the throne.

## A M O S I S.

A. C.

1724.

**E**GYPT, anciently divided into three parts, the *Delta*, *Heptanomis*, and the *Thebais*, was, before *Amosis* ascended the throne, subdivided into various

<sup>1</sup> Gen. xii. 16.

kingdoms :

kingdoms.: the *Delta*, so called from its resemblance to the *Greek* letter of that name, is formed by the river *Nile*, which rising in *Ethiopia* passes through *Egypt*, and empties itself by seven channels, into the *Mediterranean* sea. About two leagues north of *Memphis*, the *Nile* divides itself into two branches, one inclining to the east, the other to the west, which with the *Mediterranean* shore, include the *Delta*, a triangular tract of land, extending seventy-five miles from the division of the *Nile*, to the *Mediterranean* sea, and one hundred and thirty-five miles from the *Canopian*, to the *Perusian* mouth of the *Nile*.

This district was in all probability cultivated sooner than the other parts of *Egypt*; it presented itself immediately to the view of the people crossing the straits of *Suez*, in their journey from *Babel*,

*bel,*

*bel*, and being of a luxuriant soil, and enriched by a variety of beautiful streams, which every where diffused from the *Nile*, temperate the intense heat of the climate, produce a delightful verdure in the adjacent fields, and was accommodated by nature to the wants of a colony; a conjecture this, strongly supported, by the populousness, and numerous large cities built in the *Delta*, in the earliest ages.

At the angle where the *Nile* divides itself, stood the city *Caracasura*; about twenty miles below on the eastern branch, was the city *Bufris*, where the eastern throwing off a small arm, to the western branch, incloses a province of a triangular shape, called *Bufris* from its capital. From *Bufris*, the eastern, or *Bufrican* channel continues a northerly course, about three leagues, and throws off a

stream called the *Bubastian*, which running north-east to the city *Bubastis*, empties itself into the *Mediterranean* sea, at the city *Pelufsum*, the best fortified, and most eastern city of the *Delta*. About three leagues below the entrance of the channel of *Bubastis*, commences the channel of *Tanis*, which having watered the ancient kingdom of *Tanis*, empties itself into the *Mediterranean* sea. At the conjunction of the arm, which crosses from *Busiris*, with the western branch of the *Nile*, stood the city *Naucratis*, the only port to which the ancient *Egyptians* permitted strangers to come, it was in the kingdom of *Sais*, the centre of the *Delta*, the capital *Sais*, long the residence of many powerful kings, was adorned with magnificent palaces and temples. About three leagues below *Naucratis*, was *Andropolis*, where the western branch of the *Nile* dividing, one part takes its course

to the north-west, the other to the north, the latter of which distinguished by the name of the *Hermopolitan* channel empties itself at the city *Raschid* into the *Mediterranean* sea : between this and the eastern branch, about seven leagues north of *Sais*, was the city *Cynopolis*, through which a stream passing from the eastern branch of the *Nile*, disembogued itself into the great lake *Buteus* adjoining to the sea : between the grand division of the western branch of the *Nile*, lies the district of *Butos*, a province beautifully intersected by rivulets, which either empty themselves into a lake by the city *Butos*, in the centre of the province, or uniting again with the main stream, flow together into the *Mediterranean* sea, by the city *Canobus*, excepting one small stream, which taking its course due west, joins its waters with those of the lake *Maro*, and from thence is discharged into the *Mediterranean* sea.

D

The

The *Delta* is by far the most plentiful and healthy part of *Egypt*; the deep soil fertilized by the various streams and rivulets, which regularly feed the lands, and the annual inundation of the *Nile*, produces in vast abundance. The husbandman has but little trouble in laying his corn in the ground, or difficulty in supplying his flocks with provender; the light manure left by the inundation is opened with the greatest facility, and the waters scarcely recover their usual channels before the fields are overspread with the richest pasturage, which the liberal hand of nature has given this country even in the depth of winter: in the months of *January* and *February*, when every blast of air loaded with the fragrance of the orange, lemon, and other blossoms, delights the senses, the country is like the most verdant plain enamelled with flowers, and the fields  
crouded

crowded with flocks and herds, afford to the eye a charming landscape, terminated by a most pure horizon, nature seeming to withdraw her bounty from other regions at this season, to enrich and adorn this luxuriant clime.

The *Heptanomis* bore a very different appearance, excepting within the environs of *Memphis*: as far as the *Nile* overflowed, it wore the face of the *Delta*, where it did not, the deep sands rendered the country totally unfruitful; yet such were the numbers of the inhabitants in this district, though much inferior to those in the *Delta*, that the inhospitality did not impede their building many large cities in these barren sands, nor discourage them from attempting to supersede the defects of nature by industry and art, amidst a climate that was, and is at this time exceedingly unhealthy, which mo-



dern travellers have attributed to the violent heat of the country, and the water left in low places after the inundation of the *Nile*, which putrefying fills the air with pestilential particles, and sweeps off vast numbers of people. *Sands* and *Vansleb* say, that though five hundred die in a day at *Grand Cairo*, of the plague, before the overflowing of the *Nile*; yet the day after, there does not one die of it; the air being impregnated with a volatile alkali, which evaporates from the nitre pits, then full of water, and is thus produced: "Considering it rains little or no-  
 " thing comparatively to the great heats  
 " in *Egypt*, and that the lakes there are  
 " only once a year furnished with fresh  
 " water, from the overflowing of the  
 " *Nile*; also that vast tracts of land there  
 " and all over *Asia*, are naturally covered

Dr. Lister Phil. Trans. Abr. Vol. II. p. 529.

" with

“ with fossile salt ; again, that those lakes  
 “ are furnished with vast animals, as croco-  
 “ diles, hippopotami, and without doubt,  
 “ with a great variety of lesser vermine :  
 “ these things I say considered, it is easy  
 “ to think, that in a year’s time, most  
 “ of the water of those lakes has passed  
 “ through the bodies of those animals,  
 “ and consequently is become urinous,  
 “ or salino urinous, as is the nature of  
 “ fictitious sal armoniac.” Vast quanti-  
 ties of which are found in many parts of  
*Nitrian* desert, particularly near the town  
 of *Nitria*, where there is a lake called  
*Latron*, about thirty miles north-west  
 from the pyramids ; “ from the bottom  
 “ of which,” the learned Dr. *Hunting-*  
*ton* says, “ the nitre called *natron* arises  
 “ to the top, and is there condensed in-

Phil. Trans. Abr. Vol. II. p. 527,

“ to a substance, by the heat of the  
“ sun.”

The *Egyptians* exerted all their powers to free the land from stagnated water by levelling the ground, and filling up cavities; but a total cure was not to be effected, the lakes were not only too extensive to be filled, but necessary to supply those with water, who lived distant from the *Nile*, whilst it continued pure, and to water the lands, when the annual inundation was not sufficiently plentiful.

They made gardens in and about their cities, and planted in them ‘ cucumbers, melons, leeks, onions and garlick, the ‘ fig-tree, vine and pomegranate, which in however simple a state, must have added great beauty to the country and cities,

‘ Numb. xi. 5.

‘ Numb. xx. 5.

and not only have contributed to the fabulousness of them, by opening a free circulation of air, but have been pleasing retirements, to enjoy the evening breeze or social conversation: there were none of the superb pavilions, grottos, or elegant recesses, which decorate the gardens of the opulent in this age; the grassy bank, or craggy stone, overshadowed by the vine or fig-tree, supplied all the use of the most magnificent accommodations, and spread a canopy adorned with the rich productions of nature, more elegant and ornamental than the finest imitations of art.

*Memphis*, the capital of the *Heptanomis*, and at this time the royal residence, had, we must naturally suppose, all the attention paid to it, that the genius of the age could admit of, both with respect to conveniency and decoration. It was

founded by *Ucherus* in the most judicious situation, adjoining to the *Nile*, and surrounded by a bank within a spacious trench filled with running water; its streets were spacious, and almost innumerable, but certainly the houses had none of that elegance, which some writers have thought proper to describe, if we may collect an idea of them, from the stile of their temples and palaces, which were numerous, but totally devoid of genius and beauty, taste or design; they seemed calculated rather to surprize the beholder, than to impress an idea of grandeur and magnificence. \* Large stones reaching from wall to wall answered the double use of beams and roof, \* which, if they extended to any considerable length were supported by rude massy columns.

\* Strabo, lib. 17, p. 1159.

\* Greaves, p. 16.

The pyramids now extant, in the plain adjoining to the spot where *Memphis* stood, are in the same stile, and shew their proficiency in architecture; there are many of these enormous structures dispersed through the plain, but three only distinguished by their size, have usually been attended to by travellers, as the others afford no variety, and will be described by the observations on the second and third,

The first pyramid has a square base, each side of which is six hundred and sixty feet, and consequently it is two thousand six hundred and forty feet in circumference. Its perpendicular height is near five hundred feet: at the top is a platform, about sixteen or seventeen feet square, though it appears from the bottom to terminate in a point. At one of the angles between the north and the east

east (each side of the pyramid answering to one of the cardinal points) about the middle of the pyramid, is a square chamber: the gate of the pyramid is at the sixteenth stair, to which you ascend by a little hill, probably formed by the sand blown from the desert; the stone that lies across the gate, is eleven paces in length, and near eight in breadth; the entrance is three feet and three inches square, which gradually bending and descending seventy-six feet and five inches, rises with the same degree of breadth and inclination, by which you are led to two passages, the one low and horizontal, the other high and bending as at first. At the entrance of the former, is a pit, through which probably they let down the dead bodies, into caverns under the pyramid; beyond, it leads to an adjoining chamber: the other passage, which is six feet and four inches in breadth, ascends

an hundred and sixty-two feet, having benches on either side, two feet and an half high, to rest and support persons going up; at the end of it, you enter an hall, thirty-two feet long, nineteen high, and sixteen broad, with a flat roof composed of nine stones, each of which is sixteen feet long, and four broad : at the end of the hall stands an empty tomb of a kind of porphry, which when struck, sounds like a bell, prepared (as they say) for the *Pharoah*, who was drowned in the *Red Sea*.

The passage to the second pyramid is closed, and there is nothing to be seen but the plain superficies; its form is quadrangular; each side is six hundred and thirty-one feet, in the same position with the first.

The third pyramid is likewise closed, and the facing, which was of the same  
kind



What could have been the motive for building such huge structures as the pyramids, which have neither ornament or variety of architecture, has been the consideration of various authors. Some have thought that they were intended for gnomons upon a larger scale. And others, that they were built by *Joseph*, to receive the corn he laid up, to provide for the scarcity he foresaw ; and support their opinion by remarking, that one of them is called by the *Egyptians*, *Haram Jusuf*. It seems very improbable that he should erect these enormous piles of vast stones to make granaries ; they are by no means accommodated to such a use, nor could have been built by him, in time to receive the corn ; he was advanced to the favour of *Pharaoh* in the first of the seven years of plenty, which were immediately succeeded by the seven years of famine.

*Aristotle*

a quarter, and the workmen having shap'd them at their several houses, united them with the greatest exactness; probably by first forming a model of clay, and then cutting it into several parts, as sculptors do at this time. Statues of a natural size, and small obelisks, were made, in all probability, of one stone, and wrought by one man, as they had machines capable of moving and elevating them; but to raise a statue on its basis, of such vast bulk as this figure (said to be a sphinx) is, required such mechanic powers, as renders it incredible that it is formed of one distinct and intire stone, and induces me to think, that it was either compos'd of various pieces, or (as others, with no small appearance of probability, have suppos'd) cut out of, and never separated from, the rock.

What

The *Egyptians* thought that the soul could not be separated from the body, so long as it continued in life, and therefore took every precaution to keep it from a state of putrefaction, at a vast expence embalmed the bodies, and inclosed them in tombs impenetrable by external matter and violence, \* calling them their eternal abodes. And as *Egypt* is every year laid under water by the overflowing of the *Nile*, which would be very detrimental to the bodies, they built on a rock, in too elevated a situation to be affected by the water, in which they sunk caverns, and there deposited the bodies with the utmost secrecy.

From these facts we evidently discern that the chief motives for erecting the pyramids, were to ascertain to the kings,

\* Diodorus, lib. i.

if possible an eternal duration, and to accomplish that design, they used every means human ability could dictate, to guard against every natural property, or contingency, which might injure the bodies, and cause them to decay: with this view, they inclosed them in buildings of great strength and solidity, founded them on rocks, and built them in a pyramidal form<sup>b</sup>, as best adapted to resist the force of time. And yet, not satisfied with these precautions, they drained every source of genius, in contrivances to 'conceal the place, where the bodies were deposited', which is demonstrated by the internal construction of the first pyramid.

An hundred thousand men, who were relieved every three months by the same

<sup>b</sup> Herodotus, lib. 3.

<sup>c</sup> Diodorus, lib. 1.

<sup>d</sup> Pietro della Vallego, Lett. 1. p. 235. Maillet.

number, were employed ten years in preparing the stone for, and twenty years in building the first pyramid; a burthen, according to “*Josephus*, inflicted on the *Israelites*, whose maintenance during the work in onions and herbs, the only sustenance they were allowed, amounted to sixteen hundred *Attic* talents\*, three hundred thousand pounds sterling.

The genius of improvement was not confined to the royal city *Memphis* or its neighbourhood, it branched out on both sides of the *Nile*, and filled the plain with cities, flocks and corn; every part was disposed to reward the hand of industry, and advance the opulence, grandeur and power of the kingdom. *Diodorus* (including the *Thebais*, of which I will write

\* *Jud. Antiq. lib. 2. cap. 5.*

\* Note, an *Attic* talent is 187 l. 10s.

in the reign of *Armais*) says there were not fewer than eighteen hundred cities and towns in ancient Egypt; the remembrance of a very few of them, has outlived the ruins of time. South of *Memphis*, was *Nilapolis*, not far from the lake *Meris*, on the western side of which was the famous labyrinth, that furnished *Dedalus* with the plan of the labyrinth he afterwards built at *Crete*; beyond, were the stables mentioned by *Diadorus*, which, if they were intended, as he supposes they were, for the accommodation of cavalry, could not have been built prior to *Sesoftris*, who first introduced cavalry into the *Egyptian* armies. Above the royal stables were *Cæne* and *Cynopolis* both on the *Nile*, near the most northern extremity of *Jeseph's* canal, which extends from thence, to the southern boundary of the *Heptanomis*. On the eastern side of the *Nile*, south of *Memphis*, were *Schenus-*

*Mandras, Aphroditopolis, Thimonepsi* and *Hipponon*: whatever cities there were at any considerable distance from the *Nile*, they are intirely lost; and even those which are recorded, having most of them Greek names, appear to be of later days than the reign of *Amosis*. However, it is generally thought that the *Delta* and *Heptanomis* were very populous, cultivated, and replete with cities, within the four hundred and sixty-four years preceding *Amosis*; but the *Thebais* was not inhabited until the eighteenth year of that monarch, when, *Joseph* his prime minister having brought down his father *Yacob*, and other relations from the land of *Canaan*, settled them in the *Thebais*, or as the *Hebrews* called it, 'the land of *Rameses*, at a distance from the *Egyptians*, whose religious principles would not permit them to associate with shepherds.

ANCIENT EGYPT. 53

OF THE  
ARTS, SCIENCES, GOVERNMENT,  
PENAL LAWS AND RELIGION,  
OF THE EGYPTIANS,  
IN THE REIGN OF AMOSIS.

A. C. 1724.

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OF THE ARTS.

AT this time almost every vestige of the *Egyptians* situation under *Misraim*, was removed: they came nearest to it in the simplicity of their food; which was chiefly vegetables, with occasionally flesh broiled or boiled; they eat twice a day, in a sitting posture, at noon and in the evening, observing the



utmost neatness in their repasts, as well as in their dress, never using the cup, or dish, or wearing their garments, a second time, before they were washed.

\* The corn was no longer eaten in its natural state, art was used to render it more agreeable to the taste, and nutritious to the body; having reduced it to powder between two stones, they formed it into paste, and baked it on the coals, or in <sup>b</sup> ovens, which they invented, and <sup>c</sup> used when *Abraham* came into *Egypt*; it was unleavened, as appears from <sup>d</sup> *Genesis*, where it is said, that *Sarah* baked cakes as soon as she had made them of meal and water, for the angels; and we cannot suppose that she would have presented her divine guests, with such ill prepared

\* Herodotus, lib. 2.

<sup>b</sup> Suidas in voce *apros*.

<sup>c</sup> Gen. xv. 17.

<sup>d</sup> Gen. xviii, 6.

bread,

bread, if *Abraham* had discovered (and it could not have escaped his observation, if it had been known) when he was in *Egypt* four-and-twenty years before, the art of making it more light, pleasant, and easy of digestion.

<sup>1</sup> Beer the common drink of the *Egyptians*, and wine kept originally in some natural vessels, or skins, were now preserved in vessels of wood, and jars made of burnt earth. Mechanics had made a more rapid progress than might naturally have been expected; they not only used the ruler, lever, wedge, balance, sledge and roller with all requisite advantage, but had studied the more easy and convenient accommodations, <sup>2</sup> built open chariots for travelling and magnificence, and instead of ingenious cottages of cane,

<sup>1</sup> Herodotus, lib. 2.

<sup>2</sup> Gen. l. 9.

or reeds interwoven, now inhabited lofty houses of stone.

Metals were held in estimation according to their purity: copper was of general utility; instruments in agriculture, mechanical tools, weapons of war, and vessels applied to culinary uses were made of it; but works of elegance and ornament, and vessels of magnificence and splendor, were of silver or gold.

Their manner of separating the gold ore, and bringing it into fusion, is thus described: they began with pounding the ore, and having reduced it to the smallness of sand, laid it between two large stones and pulverized it; and having placed it on inclining boards, and sprinkled it frequently with water, to carry off

• Agatharchides and Diodorus.

the

the gross terrestrial particles, they rubbed it between their hands, until nothing but gold-dust remained; then, others taking it from them, put it into earthen pots, mixing with it a certain proportion of lead, tin, salt and barley meal, and having securely covered the pots, placed them in the refining furnace for ten days and nights, in which time, the lead, tin, salt and barley meal were evaporated, and the gold left pure and scarcely at all diminished.

Though the art of smelting and refining gold, silver, copper, lead, and tin, was known thus early, yet iron used before the flood, was now, from the difficulty of working it, and bringing it into fusion, neglected and almost forgotten. Metals being thus rendered ductile and malleable, gave the artist great opportunity of displaying his skill and ingenuity;

and a vast variety of useful and ornamental inventions succeeded; chains of gold, rings, bracelets, cups of gold and silver were wrought, idols of gold and silver were cast, together with \* brazen vessels for sacred uses, and an infinity of other things of an inferior value. ° Their sculpture, (mentioned by *Moses*) could not indeed boast much elegance or beauty; it was vastly clumsy, merely an attempt of genius. Their ability rose no higher than to make rough figures, with the arms hanging down close to the body, and the knees placed together, without the least expression, gracefulness of attitude, or

\* The vessels here called brazen after ancient authors, cannot have been of the materials our present brass is composed of, the art of making it is a modern discovery. It is not improbable, that like the *Corinthian* brass, they were, gold, silver and copper incorporated.

• Deut. xxix. 17.

nament

nament or drapery ; as is seen in the famed statue of *Memnon*, which is the more extraordinary, as the idea of drapery seems to be as naturally dictated by their dress, as the statue was by their persons.

Their dress consisted of a linen tunic reaching down to the knees, and fringed at the bottom, over which they wore a white woollen mantle ; they cut their hair close from their infancy, and never permitted it to grow unless in the days of mourning ; *Josepb* was obliged to cut off his hair, which was grown long during his confinement, before he was permitted to come into *Pharaob's* presence. Linen was the peculiar dress of the common people, those of superior rank wore cotton<sup>p</sup>, adorned with chains of gold

<sup>p</sup> Pliny, lib. xix. sec. ii. p. 156.

about their necks, and rings on their fingers; using mirrors of polished metals in the adjustment of their dress, the art of making glass, or at least the invention of foliating it, was unknown. Their attention to their persons, delight in ornaments and external conveniencies, give us room to conjecture, that they were not neglective of domestic accommodations and ease, though history does not inform us, in what manner, or with what materials their houses were furnished: by this silence, we are excluded from a channel of intelligence, which would have made us acquainted with the genius of the females, who conducted domestic affairs with absolute power, and shewn us how far their dispositions and abilities resembled their husbands, who reciprocally behaved with the utmost politeness, and vied with each other

other 'no less in cultivating the pacific virtues, than they did in the arts and sciences.

### OF THE SCIENCES.

**A**RTS and sciences have so intimate a connection and dependance on each other, that they must be nearly coeval; the earliest labours of agriculture were regulated by the revolution of the heavenly bodies, and the first essays in architecture were executed on mathematical principles. Abstruse speculation indeed, could not have been received with the degree of pleasure, manual performances were: the former presented a multitude of incomprehensible, confused ideas, whilst the latter carried with them satisfaction and immediate advantage; yet to compensate

<sup>1</sup> Herodotus, lib. 2.



for this initial difficulty, the cultivation of speculative sciences expands such a vast field of beauty and wonderful information, that the mind is raised, enlarged and ennobled by them.

## OF PHYSIC.

**T**HE preservation of health always received the attention of mankind, and nature taught them when disordered to seek relief: their first resource was in herbs and simples, which they used internally and externally, comprising the science now divided into two distinct branches, under the single term physic. The father prescribed for his family, and every one was under a moral obligation, to assist with his advice others, who were

<sup>\*</sup> Homer Odyss. lib. iv. ver. 228, Pliny, lib. xxv, p. 360.

afflicted with disorders, he had been conversant in; and when the father did not succeed in his prescriptions, the sick person was exposed in the street, that those who passed by, may have an opportunity of prescribing such medicine as had cured similar disorders. But now the *Egyptians* had made some proficiency in pharmacy, reduced the science to an art and distinct profession; \* *Joseph* sent his physicians to attend his father *Jacob* in his last illness, and embalm his body after he was dead. \* *Celsus* says, that the ancients did not attempt internal disorders, but applied to the gods for their cure, thinking they were immediately inflicted by them. Medical vehicles prepared by distillation were unknown, nor were the virtues of metals and minerals applied to physical uses: some have ima-

\* Gen. 1. 2.

\* Celsi præf.

gined,

gined, that they saw the traces of medical chymistry in these ages, but their conjectures merit little regard, as none of the writers on the sciences of ancient *Egypt*, have intimated the least idea of it.

The operation of embalming was performed after this manner ; " " having extracted the brain through the nostrils, " by means of a crooked instrument of " metal, and infused certain medicaments into the vacant space, they made " an incision in the belly with a knife " of stone, just large enough to take out " the bowels, and leaving only the heart " and kidneys in the body, filled it up " with pounded myrrh, cassia, and other " aromatics, and having lain it seventy " days in nitre (*Joseph's* " body lay only

" Herodotus, lib. 2.

" Gen. 1. 3.

" forty

“ forty days in nitre) they washed the  
 “ whole body, bound it round carefully  
 “ with silk fillets, and covered it with  
 “ gums. After which the relations of  
 “ the dead person, taking the body, put  
 “ it into a case shaped like a man, and  
 “ set it up against the wall, in the apart-  
 “ ment appropriated to that use. This  
 “ method was confined to the opulent;  
 “ the generality of the people could not  
 “ defray the expence of the composition,  
 “ with which the body was filled:

“ \* The middle rank of people, em-  
 “ balmed in a more simple manner; they  
 “ injected with syringes oil of cedar,  
 “ without cutting the belly or taking out  
 “ the bowels, which by its peculiar qua-  
 “ lity having consumed the flesh and in-  
 “ testines during the seventy days that

\* Herodotus, lib. 2.

F

“ the

“ the body was laid in nitre, all was  
“ drawn off together by the fundament,  
“ and nothing left remaining but skin  
“ and bones.

“ A third method used by the poorer  
“ people, was to inject particular liquors  
“ which washed the bowels, and immerse  
“ the body in nitre as described above.”

The great respect they entertained for the human body, though it grew from excellent principles, a veneration for their ancestors, and that spirit of humanity, which was cultivated amongst them, and supported by the most amiable laws, had the disagreeable consequence of effectually debarring them from all knowledge of the mechanism of the body : nor did anatomy make any figure in *Egypt*, until new manners, customs, and ways of thinking,

thinking, had been introduced by a variety of revolutions in the empire.

## OF THE MATHEMATICS.

THE mathematics, a science no less beneficial to societies, than medicine is to the natural body, necessarily accompanied the first productions of genius; yet, in the times under consideration, it had scarcely transcended its original simplicity. The state of mechanics shewn above, makes a far more respectable figure, than we shall discover in their arithmetic, astronomy, geometry and navigation; the two former of which, according to “<sup>1</sup> *Josephus*, were brought “ into *Egypt* by *Abraham*. “<sup>2</sup> Others say

<sup>1</sup> *Josep. Jud. An. lib. 1. cap. 8.*

<sup>2</sup> *Diog. Laertius in proem. seg. 11. p. 8. Jamb. in vita Pithag. cap. xxix. p. 135.*

“ that the *Egyptians* and *Phœnicians* were  
“ the inventors of them.” This is cer-  
tain with respect to arithmetic, that  
their state being soon settled, and reve-  
nués established, required the assem-  
blage of numbers and calculation to con-  
duct them; and though a very simple  
mode of numeration might have executed  
the business of the more early ages, it  
must have accompanied the growth of  
opulence, and improved with the increase  
of commodities. Those who have en-  
gaged in the most extensive commerce,  
have always possessed the greatest skill in  
arithmetic, and neglect of merchan-  
dize has ever been attended with igno-  
rance in numbers. Modern arithmetic  
can convey us no idea of that used in  
ancient *Egypt*; the accuracy and expedi-  
tion of calculation at this time, is part

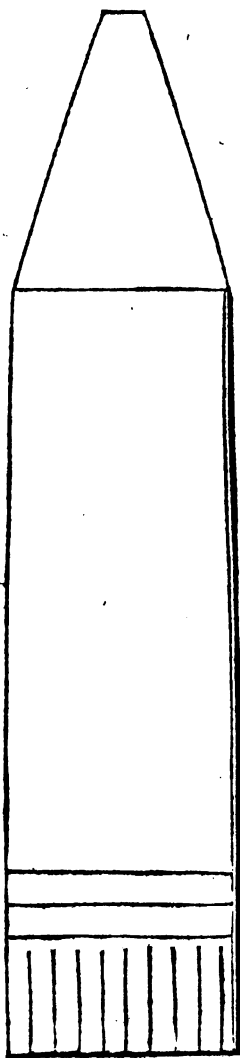
\* Strabo, lib. XI. p. 767.





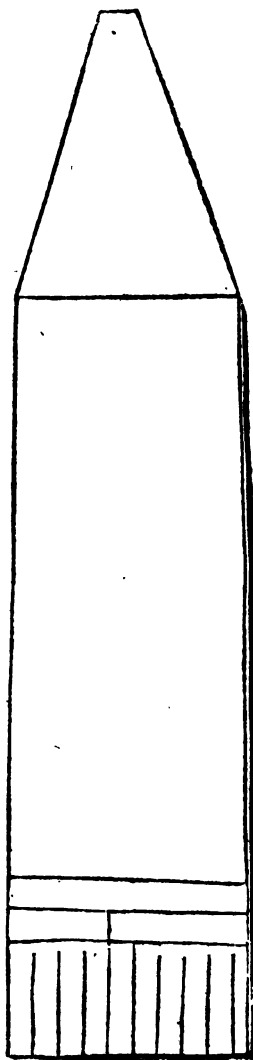
No. I.

Thousands  
Hundreds  
Tens  
Units



No. II.

Thousands  
Hundreds  
Tens  
Units



of the accomplishment of a refined age; then it bore an affinity to other early efforts of genius, was defective and circumscribed. Their common method of numeration was, by pebbles arranged from the right hand to the left; but to ascertain the sums arising from the provinces, and the commodities in which the taxes were paid, they used hieroglyphics with perpendicular lines, and horizontal lines over them, each having its peculiar expression, probably in the manner exemplified in the first plate. The perpendicular lines are supposed to express units, and by the assistance of a dot and hieroglyphic specify the person, action or thing to be denoted. Supposing (as is shewn in the second plate) they wanted to record an action in the ninth year of the king's reign, they put a dot under the ninth perpendicular line, and a bee with extended wings, which signified a king, and the pro-

per hieroglyphic: if they wanted to record that a particular province paid an annual tax of fifty pounds of gold, they extended the fifth unit to the first horizontal line, and placed the hieroglyphic for gold adjoining to it: if they wanted to specify, that the revenues of a district were six hundred pounds of ivory, they extended the sixth unit to the second horizontal line, and adjoined the hieroglyphic denoting ivory: after the same manner the third horizontal line expressed thousands.

This method was observed not only in recording the revenues, but in their astronomical calculations, and commercial intercourse. Men naturally exert their genius, and make improvements according to their wants, which could not have been great in the reign of *Amosis*; and though it is very possible, they might

might have reduced their arithmetic to a more accurate state, we cannot but admire the ingenuity of it, and receive great pleasure, from seeing the human mind struggling to disrobe itself of the abundant imperfections of untaught nature, and raise mankind to the rank and distinction, the Almighty intends they shall enjoy in the creation.

# OF ASTRONOMY.

THE almost constant serenity of the sky, and the nearness of *Egypt* to the equator, gave them a fair opportunity of making astronomical observations, which probably extended no farther for a considerable time than to note the period of the moon's revolution, the situation, and heliacal rising and setting of the fixed stars, which

which they were particularly induced to do, as they were their only guides in their nocturnal journies. <sup>b</sup> They are universally allowed to have given a certain form to the year, which, at first lunar, was soon by <sup>c</sup> their knowledge of the stars divided into twelve months, and distinguished in the days of *Moses* <sup>d</sup> only by the names of the second, seventh, or the tenth month. Whether this year consisted of twelve lunations, three hundred and fifty-four days, or always as *Moses's* year, of three hundred and sixty days, by which he calculated the years of the world and the deluge, is not determined. They had reduced the decrease and increase of the day, to tolerable exactness, by means of the gnomon, the

<sup>b</sup> Clem. Alex. Strom. lib. 1. p. 361.

<sup>c</sup> Herodotus, lib. 2,      <sup>d</sup> Gen. ch. vii. viii.

only astronomical instrument they were acquainted with, for many ages. But their ignorance of the solar system must have left them very inaccurate in measuring the year. If they confined it merely to twelve lunations, the most evident defects would soon occur, no less than an entire inversion of the seasons in the space of a few years; and if they allowed thirty days to the synodical revolution of the moon, without the assistance of intercalary days, they would in seventeen years have incurred the loss of more than the fourth part of one whole year. They might, indeed, by noting the heliacal rising of a fixed star, have calculated with facility, the days from that period to the regular annual return of it to the same point, and by that means have acquired a more just knowledge of the length of the year: but they seem to have

have aimed at no more, than a coincidence of the solar and lunar months, and to accomplish it, added to every twelve lunations six days; on this plan *Moses's* year was settled; but it appears very probable, that he made other additions to this year at certain periods, to supply the defects, which could not have escaped the observation of that astronomer. It is evident that they knew some of the constellations in very early ages; *Job*, who is supposed to have been contemporary with *Jacob*, speaks of \* *Arcturus*, *Orion*, and the *Pleiades*; and *Homer* describing the shield, which *Vulcan* made for *Achilles*, says, *Iliad* Σ, verses 487, 488,

Πληκάδας θ' Ὑάδας τε Δένος Ωρίωνος

Ἀρκτον θ' ὠὶ καὶ ἄμαξαν ἐπικλήσει καλέσει.

\* *Job* ix. ver. 9.

that

that he engraved on it, the Pleiades, Hyades, Orion, and the Bear, commonly called *Charles's-wain*. Some have thought that the division of the year into twelve months, and the zodiac into twelve signs, of thirty degrees each, corresponding to the thirty days in each month, was regulated at the same time; but this appears to be paying their astronomy an undeserved compliment, and is inconsistent with the stile of science in the age; to discover the twelve signs in the zodiac, and ascertain their distance to thirty degrees, could only have been effected by great application, reasoning, and a tolerable acquaintance with the solar system.



## OF GEOMETRY.

**T**HE province of Geometry, which now consists of Longimetry, Altimetry, Planimetry, and Stereometry, is almost boundless; there is scarcely an idea<sup>f</sup>, but may be conveyed to the imagination by lines, and consequently is of geometrical consideration; for all speculative truths, consisting only in the relations of things, and in the relations between these relations, they may be all referred to lines. Consequences may be drawn from; and those consequences, again, being rendered sensible by lines, they become permanent objects, constantly exposed to a rigorous attention and examination;

<sup>f</sup> Cham. Dic.

and

and thus we have infinite opportunities both of enquiring into their certainty, and pursuing them further.

We do not, however, pretend that all subjects men may have occasion to enquire into, can be expressed by lines. There are many not reducible to any such rule: thus the knowledge of God, on whom all things depend, and who would have all his creatures execute his orders to become capable of being happy, is the principle of all morality, from which a thousand undeniable consequences may be drawn, and yet neither the principle, nor the consequences, can be expressed by lines, or figures.

\* Malebr. Recher. de la Veri. tom. 2.

The *Egyptians*, however, used to express all their philosophical and theological notions, by geometrical lines. In their researches into the reason of things, they observed, that God and Nature affect perpendiculars, parallels, circles, triangles, squares, and harmonical proportions; which engaged the priests and philosophers to represent the divine and natural operations by such figures; in which they were followed by *Pythagoras*, *Plato*, and others. Whence that saying of *Boetius*, *Nullum divinarum scientiam asymptotum attingere posse.*

But it must be observed, that the use of Geometry amongst the *Egyptians*, was not strictly scientific, as amongst us; but rather symbolical: they did not argue, and deduce things and properties unknown by lines; but represented

ed, or delineated things that were known. In effect, they were not used as means or instruments of discovering, but images or characters to preserve, or communicate the discoveries made.

<sup>a</sup> *Gale* observes, that the *Egyptians* used geometrical figures, not only to express the generations, mutations, and destructions of bodies; but the manner, attributes, &c. of the spirit of the universe, who diffusing himself from the center of his unity, through infinite concentric circles, pervades all bodies, and fills all space. But of all other figures they most affected the circle and triangle; the first, as being the most perfect, simple, and capacious of all figures; whence *Hermes* borrow-

<sup>a</sup> *Gale's Phil. Gene. lib. i. ch. ii.*

ed it to represent the divine nature<sup>1</sup>, defining God to be an intellectual circle or sphere, whose centre is every where, and circumference no where.

The ancient geometry was confined to very narrow bounds in comparison of the modern: it only extended to right lines; and curves of the first order or conic sections: \* it was first used by the *Egyptians*, and occasioned by the annual inundation of the *Nile*, which washing away a part of some lands, and extending the limits of others, made it necessary for the people to ascertain their lands by measurement, and distinguish them by figures. The branch of geometry, which we call planimetry, appears to me, to have been an improve-

<sup>1</sup> Kircher's *Oedip. Ægyp.*

\* Herodotus, lib. 2.

ment,

ment, rather than the first discovery of the science. Longimetry necessarily resulted from the pressing exigencies of mankind, in their first forming themselves into societies and settlements, and is by far the most simple branch of geometry. There is no difficulty in measuring straight lines, though the variety between them be infinite; they may easily be compared, by laying one upon another, in which superposition, longimetry consists. But this simplicity will not do in planimetry; the mind may imagine thousands of parallelograms and triangles; the simplest of superficial figures, which cannot discover their equality or inequality, by any application or superposition.

Some have attributed the discovery of planimetry to *Sesostris*, but very erroneously: that great prince beautified the

face of *Egypt*, and raised the state of things to more elegance and exactness, but did not in his canals, and regulation of the lands, shew the first traces of planimetry. We find that the lands of *Egypt* were divided into private property, parcelled out into various portions, and ascertained by distinct bounderies, in the year one thousand seven hundred and two before Christ, two hundred and seventeen years before *Sesostris* ascended the throne, <sup>1</sup> when *Joseph* bought all the lands of the *Egyptians*.

Altimetry, the object of which is the measurement of heights, either regular or irregular, accessible or inaccessible, now generally performed by a quadrant, appears to have been comprehended originally in longimetry, what little was

<sup>1</sup> Gen. xlvii. 20. 22.

known of it; they had observed the increase and decrease of the day, by the assistance of the gnomon, and probably remarked at what time of the day, the shadows of objects are equal to their heights\*; by this means, *Thales*, according to *Diogenes Laertius*, measured the pyramids.

In Stereometry, the object of which is to find the contents of solid bodies, by measuring their superficies, there do not arise the same natural advantages, and to effect it, with accuracy, mechanical instruments are requisite, which were unknown in these ages.

\* Shadows are equal to the height of their objects when the sun is five-and-forty degrees high.



## OF GEOGRAPHY.

THE geographical knowledge of these ages, cannot be supposed to be very extensive; particularly amongst the *Egyptians*, whom superstition restrained from venturing on the sea, and acquiring any farther knowledge of the distance and situation of countries, with respect to themselves, than what they collected from the vague reports of such as resorted to them. The first, and only certain account of their geography is given us by *Moses*: he says that *Joseph*, at that time the prime minister of *Egypt*, visited the provinces of the *Egyptian* empire, to prepare them for the approaching famine; in which pere-

\* Gen. xli. 46.

grination,

grination, he undoubtedly discovered, and found a method to ascertain the relative situations of the different districts. The sacred writer in his geographical account of the happy residence of the parents of mankind, opens more fully to our view the extent of their geography: he says it was in the <sup>a</sup> land of *Eden*, east of *Egypt*, through which flowed a grand river, which divided itself into four branches, watering countries fruitful in gold, bdellium, and the onyx-stone: the first river, called *Pison*, compassed the land of *Havilah*; the second, *Gibon*, compassed the whole land of *Ethiopia*; the third, *Hiddekel*, flowed to the east of *Assyria*; and the fourth, *Euphrates*, running to the south, empties itself into the gulf of *Persia*, together with *Hiddekel*, now called the

<sup>a</sup> Gen. ii. 10.

*Tygris*. From hence it appears that they were acquainted with the situation and extent of *Ethiopia*, *Arabia*, *Assyria*, and of course with *Syria* and those countries on the continent of *Asia*, which are adjoining to the *Mediterranean* sea. But there is no evidence of their having made an incursion into any part of *Europe*, or gained intelligence of the islands in the *Mediterranean* sea. Indeed their ignorance of the spherical shape of the earth, and the operations of astronomy and geometry, essential to accurate knowledge in geography, must have made the whole geography, not only of these ages, but even of many succeeding ones, very uncertain and imperfect.

OF NAVIGATION AND  
COMMERCE,

FROM their turn for speculation, and assiduity in cultivating the arts and sciences, we may naturally suppose, that their genius would have branched out into every species of science, and accomplishment, which could display the powers of human ingenuity and ability; yet in navigation, where there was expanded before them a most spacious field, for the genius to exert and show itself in, they made no improvement. With respect to their aversion from navigation, it will be just, for us to consider, that the mind struggling to enlarge itself, and possess a regular and rational system of ideas, must be embarrassed

raised by occurrences, which exceed its comprehension, and entertain ideas foreign to truth, from which must flow abundant absurdities both in thought and action.

Experience had not yet expanded the *Egyptian* mind; superstition, that destroyer of every liberal sentiment, possessed their faculties, and teaching them that it would be impious to launch forth on the sea, restrained them from that element, and deprived them, not only of the advantages the happy situation of their country, gave them for a commercial intercourse with the western part of the world, but, by secluding them from a knowledge of mankind, indulged that national self-sufficiency, which stained their real merits, and rendered them despicable to those, who were vastly beneath

neath them, in all the accomplishments, which do honour to human genius.

The sedentary turn in the *Egyptian* character, was well adapted to promote speculation, and such discoveries as arose from reflection and ingenuity, but by no means, to occupations wherein activity and bodily exertion were requisite: wherefore, we find them indisposed to commerce personally conducted by the merchant, travelling to the mart with his commodities, and see the motive, which threw all the trade of the continent, into the hands of the *Ismaelites*, who generally brought into *Egypt* diamonds, gold, spices, gums and slaves; and received in exchange, corn, wine, oil, wrought metals, linens, and gold and silver coin.

When

When *Abraham* returned from *Egypt*, he had so liberally experienced the royal munificence, that he was rich in gold and silver, current coin; ° and gave four hundred shekels for a cave to bury his family in; amounting (supposing the shekel equal to four *Attic* drachmas, or four *Roman* denarii) to about forty-five pounds, eight shillings and four-pence sterling, ° which *Abraham* weighed before all the people. The shekel was valued according to its weight and intrinsic worth: but all the circulating species was not under that regulation. *Moses* says<sup>1</sup> that *Joseph* was sold to the *Ismaelites* for twenty pieces of silver, and that<sup>2</sup> this patriarch presented his brother *Benjamin* with three hundred pieces of silver. And<sup>3</sup> *Jacob* gave an hundred

° Gen. xxiii. 16, 20.

° Gen. xxiii. 16.

° Gen. xxxvii. 28.

° Gen. xlv. 22.

° Gen. xxxiii. 19.

pieces

pieces of money (kesitahs) to the children of *Hamor* for a field. Interpreters have differed in the interpretation of the word kesitah; it is allowed in general to mean a piece of money, and the best commentators agree, that it signifies a piece of money impressed with the figure of a lamb<sup>\*</sup>.

I shall not presume to give my opinion, whether this was originally an *Egyptian* coin, or an improvement of the *Jews*; nor is it the object of my present design, to contend, whether gold and silver were coined and looked upon as riches in *Egypt*, sooner than in any particular part of the world; yet it is necessary to observe, that the *Egyptians* had gold and silver money in very early

\* P. Calmet, tom. i. p. 669.



ages, and probably gave the *Jews* the first idea of coining, as there was no money amongst them, until *Abraham* returned from *Egypt*, and circulated that, which the munificence of *Pharoah* had affluently supplied him with.

#### OF THE GOVERNMENT.

THE government of *Egypt* was monarchical and hereditary; whether it descended lineally from *Mizraim* to *Amosis*, is not known; yet it is very probable, that it had not been materially affected, either by internal convulsions, or any foreign power, as they lived within the strictest bounds of temperance, moderation, and subordination, unstained by luxurious vices, which inflame the passions, and devoted to works  
of

of genius from their settlement. There is no room to suppose that any external power had broken in upon them : there were no disciplined troops properly speaking in the world, the fate of kingdoms depended on the numbers led into the field ; in this particular, *Egypt* was inferior to no country. Her inhabitants were greatly augmented, and the internal strength and prosperity promoted, by their bringing up all their children, whether legitimate or begotten on slaves ; whilst the generality of the world exposed their infants to death, on various occasions, and thereby diminished their essential strength : but this wise maxim would have been insufficient to supply that throng of inhabitants which was in *Egypt*, had the country been ever conquered, as conquerors in these ages, thought it sound policy to desolate the countries they had subdued, and led  
 vast

vast crowds of captives with them, to people the more uncultivated parts of their own dominions: undoubtedly neither of these miseries had yet fallen on these peaceful regions; a trace of war was no where seen, industry and plenty prevailed in every quarter, and magnificence reigned in the houses of the great. *Joseph's* palace was vast, the royal palace of *Amosis* was furnished with vessels of gold and silver, and his household well regulated by proper officers; a chief butler, chief baker, and captain of the guard, were in constant waiting, and all the attention due to sovereign majesty, was paid to the *Egyptian* monarch.

The power of the *Egyptian* kings was despotic, and their actions immediately amenable to no law; yet they cannot be said to have been entirely  
free

free from obligation; a particular institution often laid a restraint upon the regal conduct, kept the prince within the bounds of moderation, and caused him to dread the displeasure of his people. This particular institution being properly penal, shall be introduced, as the fourteenth penal law.

The legislature was very attentive to the education of children, and endeavoured by every means to impress on the infant mind, a love of sobriety and temperance, a respect for their elders, and the highest veneration and regard for their parents: with this design the art of embalming was practised, that having their ancestors before their eyes, they may be reminded of their virtues, and stimulated to glorious actions. This institution, so wisely founded on the best disposition of human nature,

H retained

retained its effect until the total subversion of their empire by the *Romans*, and probably communicated its virtue to them: " *Q. Maximus* and *P. Scipio* frequently declared, that when they beheld the statues of their ancestors, they were vehemently incited to glory.

In the darkned interval between *Mizraim* and *Amosis*, the political system was extended to the settlement of a police, and division of the lands into certain districts and portions amongst the husbandmen, mechanics, and priests; but " they who give us this intelligence, either through ignorance or inattention have neglected to acquaint us under what taxation the grants were made, or shew what revenues came into the royal trea-

" Sallust. Bell. Jug. p. 60.

" Diod. lib. 1. Strabo, lib. 17.

fury to support the dignity of the crown,  
 supply the exigencies of the state, pay  
 the judges, and other officers immedi-  
 ately dependent on the king. In this  
 reign the husbandmen and mechanics  
 were compelled by famine, \* to sell their  
 lands to *Joseph* for the use of the crown,  
 which were afterwards restored to them  
 † under the condition of paying the fifth  
 part of their produce annually to the  
 king: this tax did not extend to the  
*Sacerdotal Domain*, ‡ they had a portion  
 assigned them of *Pharaoh*, and did eat  
 the portion, which *Pharaoh* gave them,  
 wherefore they sold not their lands.

In the administration of justice, the  
 utmost attention and impartiality was  
 observed, and every method used to avert

\* Gen. xlvii. 20.

† Gen. xlvii. 24.

‡ Gen. xlvii. 22.

seduction and imposition. The chief tribunal consisted of thirty judges distinguished for their wisdom and integrity, who were appointed by the king, and paid out of the treasury. The manner of conducting suits, was to receive the state of the point in litigation, from the different parties in writing, drawn up by themselves; on which, when they had deliberated, they proceeded to sentence: the president drawing from his bosom a little image made of wood, without eyes, adorned with precious stones, the symbol of truth, touched the person in whose favour the suit was decided, with it, and passed judgment, from which there was no appeal. Here the arts of oratory, could not influence the nice feelings of humanity, to swerve from rigid virtue; nor did eloquence dress

\* Diodorus, lib. 1.

## ANCIENT EGYPT. FOR

falsity in the garb of truth, to draw the judge into an unjust sentence. So resolute and cautious were they to keep the administration of justice free from corruption, \* that the judges took an oath at their institution to the office, that though the king should direct them to pronounce an unjust sentence they would not obey him.

The employment which *Joseph* filled in *Egypt*, must not be considered as an established office in the system of government; no subject enjoyed such elevated rank and boundless power, either before or after him. His authority was a dispensation of the regal power, occasioned by the high veneration the king entertained for his wisdom, and the spirit of God, which rested upon him. *Pba-*

\* Plutarch.



*roab* wisely concluding that a person sublimely endued with such a plenitude of wisdom, if properly employed, would be of the most essential service to his dominions, gave full scope to his genius, by investing him with absolute authority to conduct the government, and regulate the kingdom according to the dictates of his own wisdom : ‘ See (says he) I have set thee over all the land of *Egypt*, only in the throne, will I be greater than thou ; ‘ and taking off a ring from his own hand, he put it upon *Joseph’s* (on the befil of which the royal seal was probably engraved, with which the king’s mandates, and every commission or decree that required the regal sanction, are supposed to have been sealed) and therewith enabled him to exercise sovereign authority, over every branch of the le-

‘ Gen. xli. 40.

‘ Gen. xli. 42.

gislature, and the whole *Egyptian* empire ; whilst *Pharoah*, satisfied with his well-placed confidence, calmly enjoyed the rank and magnificence of the king.

These out-lines of the general system of the *Egyptian* government, produce, in the mind, ideas so honourable to that distinguished people, that we cannot but lament the loss of the more particular institutions. The few instances of their political regulations handed down to us, shew that they were founded on a just knowledge of human nature, and principles of rigid virtue, as will be evidently seen in their penal laws ; which only, can be mentioned at present. Historians are almost silent with respect to the civil law ; and those of the military department, were not introduced until two hundred years after the reign of *Moses*.

## OF THE PENAL LAWS.

THE great attention paid by the *Egyptians* to their government, and every incident which could affect society, leaves us no room to doubt of their verily early application to means of keeping it inviolate: at the first settlement of their colony, whilst every individual was engaged in procuring sustenance, or erecting cottages to avert the inclemency of the sun, and nocturnal air, the whole body was not exposed to any material injury, from private vice; but when their numbers were multiplied, villages, towns and cities were built, and every family was engaged in a separate line of action, to the emolument and advantage of the kingdom in general, it became necessary to protect and defend that

that union, by laying restraints on such passions and dispositions, as tended to subvert public order, or domestic happiness.

They soon saw the necessity of a regulation with respect to the sexes ; that too free an intercourse between them, was inconsistent with a regular plan of government, and social quiet, and therefore enacted :

*Law the First.* \* ' That no man should have more than one wife : with whom, contrary to the custom of every

\* Diodorus in his first book, speaking of the very early ages of the *Egyptian* empire, says, Polygamy was allowed in *Egypt* excepting to the priests, who were permitted to marry one woman only ; and that whatever was the condition of the woman, by whom they had children, whether she was free or a slave, her children were deemed free and legitimate.

<sup>a</sup> Herodotus, lib. 2.

other

other people, he received a portion. \* *Solomon* received of *Pharoah* the city *Gazar*, for his daughter's dowry. The pernicious effects of polygamy sufficiently demonstrate the wisdom of this law: besides the internal feuds, family quarrels and distractions produced by the jarring interest of a variety of mothers and children, which frequently end in murder, and are not seldom the foundation of civil wars, and ruin of kingdoms; the countries where it is permitted, are by no means so populous as those, where it is forbidden. This law *Cecrops* carried into *Greece*, and inserted it in the code, which he compiled for the *Athenian* state.

*Law the Second.* To secure the marriage bed from violation, they enacted, that every adulterer should receive a

\* 1 Kings, ix. 16.

thousand

thousand stripes on his naked body; and that the adulterers should suffer the mutilation of her nose.

*Law the Third.* Whoever had it in his power to save the life of another in danger of being killed, and did not, was himself put to death. If he could not protect the person assaulted, he was obliged immediately to inform the magistrate of the author of the violence, or incurred the punishment of a severe flagellation, and confinement for three days without food. By this means, every citizen considered himself as his neighbour's protector, and was interested not only to avoid danger, but to avert every degree of violence from others.

*Law the Fourth.* Whenever a person was found dead, by whatever accident it happened, the city nearest to  
the

the place, where the body was found, was obliged to embalm and bury it magnificently, that the greatness of the expence, may influence each city, to take the most effectual steps to guard against accidents of every kind.

*Law the Fifth.* Wilful murderers were condemned to death.

*Law the Sixth.* The punishment inflicted on parricides, was peculiarly contrived; they stuck their bodies full of small reeds, and surrounding them with thorns, burnt them to death.

*Law the Seventh.* If any unnatural parent killed his child, he was not put to death, but compelled to hold the dead body in his arms three days, without any kind of sustenance, and afterwards

wards left to the horrors of his own conscience. This was thought a more severe punishment than immediate death.

*Law the Eighth.* Perjury was punished with death.

*Law the Ninth.* A calumniator received the punishment, intended by his defamation.

*Law the Tenth.* Revelers of state secrets, were deprived of their tongues.

*Law the Eleventh.* The hands of those were cut off, who counterfeited seals, or the public coin, used false weights and measures, or forged deeds.

*Law the Twelfth.* Whoever attempted to deflower a woman, was made an eunuch:



eunuch. In all their punishments they had an eye to the part offending.

*Law the Thirteenth.* The execution of pregnant women, was always deferred until they were delivered. This law, so wisely founded on humanity and justice, was afterwards observed by the *Greeks* and *Romans*, and is at this time, by every civilized nation.

*Law the Fourteenth.* The *Egyptians* thought the deprivation of funeral rites the greatest misfortune which could possibly attend them ; and knowing how powerfully religious sentiments enforced social and moral virtues, applied that opinion to the support of order in the state, and made a law, that every one should be judged immediately after his death. The manner of conducting this singular proceeding is thus related. As

soon as a person was dead, his relations were obliged to acquaint the judges with it, who appointing a day for producing the body before their tribunal in publick, then entered into a strict examination of his morals and actions; and if they were found particularly culpable and vicious, he was condemned to be unworthy of funeral rites; if nothing criminal was laid to his charge, he was honoured with a funeral oration, in which the persons virtues and merits were displayed, to incite imitation, but not the least intimation of rank or dignity, all the *Egyptians* thinking themselves equally noble.

This law, which subjected the king and people to the same arraignment, was observed by the *Jews*, after their return from captivity, and continued in force, a long series of ages. The author

thor of the <sup>f</sup> book of *Chronicles* says,  
that their wicked kings were not buried  
in the sepulchres of their fathers.

“ *Alexander*, a prince of the *Assyrian*  
“ *nean* family, knowing that his life  
“ and actions had been too vicious and  
“ immoral to merit funeral honours,  
“ thus artfully directed his queen on  
“ his death bed. When you come to  
“ *Jerusalem*, desire the *Pharisees* to at-  
“ tend you; use the most obliging lan-  
“ guage you can to them, shew them  
“ my dead body, and give them per-  
“ mission to dispose of it as they please,  
“ whether they will refuse me burial,  
“ or not; if you conduct yourself in  
“ this manner, I shall be buried with  
“ magnificence, which, otherwise, I  
“ could not be.”

<sup>f</sup> 2 Chron. xix. 20.

<sup>g</sup> Joseph. Jud. ant. lib. xiii. cap. 23.

The spirit of severity which flows through the penal laws, will at first view strike the nicer sensations of humanity with horror and disgust; yet I cannot but think, a little reflection will induce us to make their apology, and give them a branch of that applause, which they have so amply received from former ages. They had no such delicate feelings, as are produced by a refined morality, and few mental obligations to subdue the violence of unpolished nature: from a people in such a situation, severe institutions were inevitable, the animal faculty strongly prevailed; and corporeal inflictions only were capable of working upon the passions, and compelling those within the bounds of subordination, through fear, who were not susceptible of the sensations of honour, fame, or virtue.

## OF THE RELIGION.

**S**INGULARITY and superstition were visible in every shade of the *Egyptian* character.<sup>a</sup> They delighted to act in a peculiar manner, and were in many particulars so exceedingly indelicate, that I cannot prevail on myself to mention their singularities. With respect to their superstition, it is really amazing to see the lengths they carried it, in opposition to nature and reason.

They selected particular animals to honour with worship and adoration, and entertained for them the most intoxicated veneration. The father of historians says,<sup>i</sup> a man would neglect his property however valuable, when his

<sup>a</sup> Herodot. lib. 2.<sup>i</sup> Ut supra.

house was in flames, through his anxiety for a cat; and \* another, that those who returned from distant countries, brought home with them dead cats and kites, mourning and lamenting their loss, and suffering at the same time in silence, misery, fatigue, and want. And † *Ælian*, a writer of reputation, says (which almost transcends the powers of credibility) that a mother would receive the greatest joy, from seeing a crocodile devour her child, thinking herself happy in having produced a being worthy the appetite of her God.

Many sacred animals, lodged in apartments appropriated to their use, were carefully attended, and fed with the most delicious food: whenever any of

\* Diodorus, lib. 2.

† *Ælian*. de natu. ani. lib. 10. cap. 21.

them died, so general a scene of mourning overspread the country, that it seemed to have suffered some great calamity.

To kill an ichnumon, cat, ibis, or hawk, even by accident, was unpardonable; the blood of the unfortunate offender only could atone for the crime. *Diodorus* relates a remarkable instance of their superstitious rage against a *Roman*, who had accidentally killed a cat.

“ Superstition (says he) so totally prevailed over every faculty of their minds, that at the time when *Ptolemy* was not admitted to the friendship of the *Romans*, and the *Egyptians* universally paid the utmost deference and attention to every *Roman* who came amongst them, to avoid giving them the least pretence

<sup>m</sup> Diod. lib. i.

for a war: yet a *Roman* having accidentally killed a cat, an enraged multitude ran to his house, and notwithstanding the King sent officers to intreat them to offer no violence, and the general fear of offending the *Romans*, they put him to death. This I do not relate from report, but was present at the transaction.

So powerfully did superstition prevail over every rational faculty and human sensation. The principle from which it sprung, had nothing of the noxious quality of the production.

The peculiar utility sheep and goats were of to society, when animal food was not abundant, and the great service the dog, hawk, ichnumon, ibis and cat did the country, by destroying dangerous animals, particularly asps,



and other serpents, whose bites were mortal, occasioned these animals to be much caressed and regarded: which partiality, superstition converted by an easy transition into a sacred estimation.

This, together with their custom of conveying ideas and sentiments of the divine attributes, elements, or heavenly bodies by hieroglyphics or figures of plants and animals, and applying that sacred respect and admiration to the symbols themselves, which they were only intended to indicate, gave birth to the high veneration, they entertained for leeks, onions, and animals even of the vilest species, and composed a system of unparalleled idolatry, degrading to human nature, and poignantly derided, as is seen in the following verses, even by those, whose mythology could boast  
 very

very little pretensions to reason or refinement.

Tu maximum ánguillam Deum putas, ego  
 Obsoniorum credidí suavissimam,  
 Carnes fuillas tu caves at gaudeo  
 His maximè, canes colis, quem verbero  
 Edentem ubi deprendo forte obsonium.  
 Nobis Sacerdotes petit lex integros.  
 Arcentur à vobis procul tales viri.  
 Habere si felem, mali quid videris  
 Luges, ego suavissimè decortico  
 Poteft apud vos mus \* araneus, nil me apud.

*Anaxandrides apud Athenæum, lib. 7. c. 17.*

\* The ichnumon is here meant, a large species of rats, of the size of cats, which, endued with a natural enmity to the crocodile, watches an opportunity, when that animal sleeps with its mouth open, and creeping into its body devours its intestines, and kills it.

You think the eel of rank divine,  
 To me the sweetest eating ;  
 And carefully avoid the swine,  
 Which I the most delight in.  
 The dog you adoration pay,  
 Revere the pamper'd glutton ;  
 To drub his sides I ne'er delay  
 Whene'er he steals my mutton.  
 Our laws require the priests sincere,  
 In ev'ry grace abounding :  
 But such as virtue's shrine revere,  
 Your spacious realms ar'n't found in.  
 In tears you mourn the suffering cat,  
 Whilst no cares my joys retard ;  
 And venerate the enormous rat,  
 Too vile for the least regard.

*Juvenal* thus begins his fifteenth satire,

Quis nescit, Volusi bithynice, qualia demens  
 Ægyptus portenta colat ? crocodilon adorat  
 Pars hæc : illa pavet saturam serpentibus Ibin,  
Effigies

Effigies sacri nitet aurea cercopitheci,  
 Dimido magicæ resonant ubi Memnone chordæ  
 Atque vetus Thebe centum jacet obruta portis,  
 Illic cæruleous, his piscem fluminis, illic  
 Oppida tota canem venerantur, nemo Dianam.  
 Porrum & cepe nefas violare & frangere morfu.  
 O sanctas gentes, quibus hæc nascuntur in  
     hortis

Numina,

Is there one ignorant, Volusius, say,  
 To what vile monsters, *Egyptians* pay  
 Honours divine : on yon inclining shore  
 The crocodile, they ardently adore.  
 And here the ibis, on fiery serpents fed,  
 Receives their vows, with chilling terror made,  
 Lest glutted with his prey, he'd careless grow,  
 And yield his charge, to their most deadly foe.  
 Each sacred monkey boasts its hallow'd shrine  
 Of burnish'd gold, which most replendent  
     shine,

Where

Where *Memnon's* statue, when the day's begun,  
 In sounds melodious, hails the rising sun.  
 And ancient *Thebes*, whose hundred gates are  
                                 seen

O'rwhelm'd in ruins, from the silver stream  
 Collects her Gods, and others madly strove;  
 To class their dogs, with great immortal *Jove*.  
 Whilst sacred honours, none will ever deign,  
 To pay the huntress of the verdant plain.  
 And mark them impious, who profanely seek  
 To violate the onion, or the leek.  
 O holy nation! how pure must virtue flow,  
 Where Gods immortal, e'en in gardens grow.

These divinities were worshipped some  
 in one city, and some in another; but *Apis* or *Osiris* was the most ancient, as  
 well as the general God of *Egypt*. *Mela*  
 says, lib. 1. *Apis* universally worshipped

▪ Strabo lib. 17. p. 765.

by the *Egyptians*, is a black calf, either male or female, distinguished by particular spots, with a tail and tongue dissimilar to all others, conceived as they imagined not according to the regular order of nature, but by an infusion of cœlestial fire : the day of whose appearance was annually celebrated as an high festival ; ° This event happening just as *Cambyfes* returned to *Memphis* from an unsuccessful expedition, caused them to put on their richest apparel, to feast splendidly, and exhibit the usual publick expressions of joy : the tyrant supposing his ill success occasioned these publick rejoicings, sent for the magistrates of *Memphis*, and observing that he had never before seen such exultance in *Egypt*, enquired the occasion of their present gladness, when he had lost so

° Herodot. lib. 3.

considerable a part of his army, by the tempestuous sands in the desert. They answered, that when their God appeared, which was but seldom, the *Egyptians* had been always accustomed to celebrate his manifestation with the greatest demonstrations of joy. Which, when *Cambyfes* heard, he told them, they lied, and put them to death as liars. Then sending for the priests, and receiving the like answer from them, he said, that if a God was so obliging and familiar, as to shew himself to the *Egyptians*, he would not be unacquainted with him, and therefore gave orders for his being brought before them. This *Apis*, or *Epaphus*, (as the *Greeks* call it) is the calf of a cow incapable of bearing another, impregnated by lightning. These marks distinguish him from all others. His body is black, excepting one square of white on the forehead ;  
he

he has the figure of an eagle on his back ; a double list of hair on his tail ; and a scarabæus under his tongue. When the priests had brought their God into the presence of *Cambyfes*, he drew his dagger, and designing to bury it in the belly of *Apis*, wounded him in the thigh : and laughing, said, Ye wretches, are these things, which are composed of flesh and blood, and so vulnerable, the Gods you worship ? This is a worthy God indeed, and suitable to the character of the *Egyptians*. But I will let you know, that you shall not abuse me with impunity. Having thus expressed himself, he gave the executioners orders to whip the priests, and put all these to death, who should be found making publick rejoicings. After *Apis* had languished some time he died of his wound, and was privately buried by the priests in the temple. The *Egyptians* affirm,



affirm, that *Cambyſes* grew mad immediately after this ſacrilegious action; however it is very certain, he was ſo before.

To ſee a nation unequal to none of her contemporaries in ſkill and liberal improvements, ſo far degrade her rational faculties, as to claſs a mere brute, with beings of the moſt refined and ſpiritual nature, is ſo foreign to the leaſt rational diſcernment, that it aſtoniſhes the mind, and incites in it a curioſity, and wiſh to diſcover the latent cauſe of ſuch depraved ſuperſtition.

I have obſerved above, that the utility of ſome animals, and the ſymbolical expreſſion of others, originally produced the veneration they received. And indeed *Diadorus* is of opinion, that the  
ſame

same cause produced the adoration of *Apis*.

<sup>p</sup> *Macrobius* thinks, that the *Egyptian* idolatry sprung solely from one natural principle, that when *Isis* is said to lament the absence of *Osiris* (their most ancient deities) they implied that *Isis* (the earth) was distressed for want of the salubrious rays of *Osiris* (the sun): and farther insists, that all the *Pagan* deities, are only the sun, moon, or earth, displayed under a variety of dress and representations, according to their different qualities and effects.

*Vossius* with great learning endeavours to prove that the patriarch *Joseph* occasioned the honour paid to *Apis*, as the symbol of the plenty he foretold, which

<sup>p</sup> *Macrobius* Sat. lib. I. c. 21.

after-

afterwards degenerated into base idolatry; And indeed, when we consider the many benefits, *Joseph* conferred upon the *Egyptians*, and how prone they were to venerate their benefactors, we must feel ourselves impelled to concur with this learned author's opinion, in which I am confirmed by the book of *Exodus*, and the first of *Kings*, where the *Israelites* are said to have made golden calves, and worshipped them. What cause can be assigned for this idolatrous desertion of the religion of their fathers, unless it was *Apis*, whom they had seen in *Egypt*; and having heard that the adoration paid to him by the *Egyptians*, was designed to perpetuate the remembrance of *Joseph* their benefactor, they were likewise seduced into the same idolatrous mode of expressing their regard for the patriarch.

In

<sup>1</sup> In the celebration of their religious festivals, they paid little regard to modesty or moderation. In the festival held in honour of the goddess *Bubastis*, the *Grecian Artemis*, and *Latin Luna*, there was a general confluence of the people, at the city *Bubastis*, to which they came in barks down the *Nile*; and during the voyage, some of the women played on the tabor, and the men on a pipe, the rest of the party accompanying them with their voices, and striking their hands in concert. At every city they came to, part of the women going on shore provoked the women of the city with opprobrious language, danced and shewed themselves naked. When they arrived at *Bubastis*, they celebrated the festival with numerous sacrifices, and drank vast quantities of wine.

<sup>1</sup> Herodotus, lib. 2.

The festival of *Isis* was celebrated in the temple dedicated to that goddess in the city of *Busiris*, with all imaginable solemnity; on the preceding day they fasted, and after having offered up their prayers, sacrificed a bullock; taking out the bowels, they left the fat in the carcase, and having cut off the legs, end of the loin, shoulders and neck, they filled the body with fine bread, honey, dried raisins, figs, incense, myrrh and other aromatics, and performed the rites of consecration, with great libations of oil. They sacrificed fasting, and having beaten themselves, whilst the flesh was on the fire, feasted on the remaining part of the offering.

At the festival of *Apis*, a bull without blemish was sacrificed. After the

Herodotus, lib. 2.

\* Ut supra.

victim was brought to the altar, they kindled a fire, and pouring wine between his horns, devoutly offered up their prayers to the God; which being ended, they killed the beast, flayed the body, and cut off the head; and having imprecated that all the evils impending the sacrificers, or the *Egyptians* in general, may fall upon it, threw it into the sea. The ceremonies of making libations, and devoting the head of the sacrifice, prevailed in all the temples of *Egypt*; and they universally agreed in avoiding to eat the head of any animal, for that reason, though they varied in the choice of victims and burnt-offerings.

In the sacrifices at *Sais*, they hung up by night a great number of lamps

<sup>1</sup> Herodotus, lib. 2.

filled with oil, and a mixture of salt, round every house, which burnt the whole night. This festival was called the lighting of lamps, and was celebrated not only at *Sais*, but at the same time through every part of *Egypt*: the occasion of these illuminations, is unknown.

If we can form an adequate judgment of the disposition of a nation, from their publick ceremonies, which being adapted to the genius of the people must faithfully represent their propensities, what an opinion must we receive of their temperance, decency, and chastity? The generality of their festivals " are allowed to have been full of riot and disorder, and admitted of scenes of

" Herod. lib. 2. Diod. lib. 1. Strabo. lib. 17.

debauchery

debauchery too indecent to be mentioned.\*

In their external expression of sorrow for the dead, they were directed by the dignity and importance of the person.\* On the death of the king, a general mourning prevailed; they tore their garments, shut up the temples, and forbore from sacrifices and festivals, for the space of eighty days.† Honours but

\* Though this depraved disposition in the less enlightened days, stamped the national character; and they, as well as the inhabitants of the southern hemisphere, were obscene, without immodesty, yet as they improved their reason, that barbarous simplicity subsided, decency prevailed, and in process of time, men became so jealous of their honour, that (the more effectually to domesticate the women) they would not permit them to wear any thing on their feet. *Plutarch.*

\* Diodorus.

† Gen. l. 3.



little inferior to these, were paid by the *Egyptians* to *Jacob*, as may be seen in the book of *Genesis*.

When a person of distinction died, the females of his family besmeared their heads and faces with dirt, and leaving the body at home, walked through the streets of the city, attended by their female relations, with naked breasts, and girdles about their waists, beating themselves as they went; and the men assembling in another company, conducted themselves in the like manner; and returning home from this obscene procession, permitted the embalmers to perform their office.

The custom of spreading dust on the head in the deepest agonies of sorrow, mentioned by *Herodotus* and other ancient writers, was apparently not practised

tified at this time : \* when *Abraham* was deprived of *Sarah* by death, he is said to have mourned for her and wept. And when *Jacob* died in *Egypt*, and received such distinguished funeral honours, there is no mention made of this expression of sorrow. \* *Joseph* is said to have fallen upon his father's face, wept upon him, and kissed him. As the inspired law-giver, who was perfectly versed in all the customs of the *Egyptians*, gives no intimation of so striking an expression of sorrow, it seems probable that it was not practised : and from his days to *Solomon*, there is no writer on record, either sacred or profane, who gives any account of this custom, excepting the author of the book of *Jab*, who (in his sublime poem, not beneath the elegance, dignity and wisdom of *Solomon*,) speaking

\* Gen. xxiii. 2.

\* Gen. l. 3.

tions, disposition, and improvements of the *Egyptians*, as connectively and distinctly as possible, that having the most early scenes impressed on the memory, we may gradually see them expand, the more easily trace the discoveries in arts and sciences, and permit the advancement of the political system, and grandeur of the empire, to open upon us, without losing sight of the principles, on which they were founded; and will now proceed with the regal succession.

*Amosis* having reigned seven and twenty years, died in the year before Christ one thousand six hundred and ninety-seven: from this period we find a barrenness of incidents in the *Egyptian* history, during the three succeeding reigns. An interregnum of two years ensued the death of *Amosis*, after which

C H E-

CHEBRON ascended the throne,

Anno A. C.

1695.

AMENOPHIS,

1686.

MEPHRES,

1665.

MISPHRAGMUTHOSIS.

1653.

TO the eighteenth year of this reign,  
*Josepb* continued prime minister, hav-  
ing enjoyed that dignity eighty years,  
and in all probability supported political  
affairs

affairs in the state we have already seen them; at least, we have no account of any alteration or improvement either in arts, sciences, or any branch of the political system. That great minister being dead, and no guardian arising to protect the *Jews*, who were become exceedingly numerous, their multitudes excited the jealousy of *Pharoah*, and induced, not only *Misphragmutbofis*, who paid the debt of nature eight years after his minister, but his successor

## T U T H M O S I S,

Anno. A. C.

1627,

A N D

## A M E N O P H I S,

Anno. A. C.

1618.

To

To give way to their fears, and treat the *Israelites* with the utmost indignity and severity. *Amenophis* having reigned one and thirty years, was succeeded by

H O R U S,

Anno A. C.

1587.

THE severity with which the *Egyptians* had oppressed the *Israelites* in former reigns, not having sufficiently answered their design of reducing the numbers of the *Jews*, now much augmented, and of course more dreadful to them, a total extirpation of any future progeny was determined on by *Horus*, who issued out a mandate commanding the

“ neglect important affairs, to gaze on,  
 “ and admire him.” Thus happily en-  
 dowed with mental and personal accom-  
 plishments, he grew every moment more  
 dear to his benefactress, was adopted by  
 her, and introduced to *Pharoab* her fa-  
 ther, with this address. “ As God has  
 “ not blessed thee with an heir, I have  
 “ provided thee with a successor, whom  
 “ I have preserved from the *Nile* : I  
 “ have brought him up, and finding his  
 “ mental faculties not inferior to his  
 “ personal beauty, have adopted him,  
 “ and intend him for thy successor in  
 “ thy kingdom.” *Tbermutis* then pre-  
 sented him to *Pharoab*’s arms, and he  
 embracing the child with tenderness and  
 affection, in the warmth of his regard,  
 put his crown on *Moses*’s head, which he  
 immediately threw away : this action was

‘ Joseph. Jud. Antiq. lib. 2. cap. 5.

thought

thought to portend no good to the *Egyptian* empire; their superstition was excited, and the sacred secretary, who before spoke of his birth, now solicited to have him put to death: <sup>f</sup> exclaiming, “ O king! this child, by whose death only we can be secure, has already confirmed my predictions, and spurned thy diadem: let him therefore die, that we may be eased of our fears, and the *Hebrews* deprived of the hopes, they entertain from him.” From this impending danger, the power which first constituted him to great enterprizes, and trained him up to execute the divine will, conveyed him by his guardian and protectress the princess *Thermutis*; nor did she permit him to appear any more at court, until an incident in the following reign, drew him

<sup>f</sup> Joseph. Jud. antiq. lib. 2.



out to fame and glory. *Horus* having filled the throne eight and thirty years died, and was succeeded by

## A C E N C H E R E S,

Anno. A. C.

1549.

THE *Ethiopians*, soon after this monarch's ascension to the throne, making an incursion into *Egypt*, carried every thing before them, and penetrating even to *Memphis* and the sea, struck so universal a panic through all orders and degrees of the people, that there was a general confusion: in this extreme dilemma, the eyes of all, *Egyptians* as well as *Hebrews*, were turned upon *Moses*. *Thermutis* rejoiced to see her favourite, thus the object of universal admiration  
and

and esteem, and was glad to have him draw his sword in the noblest cause, the defence of his country; yet could not conceal her parental apprehensions, and tender concern for his safety: the difficulties she had experienced in restraining her father from imbruing his hands in *Moses's* blood, made her dread to have him taken from under her protection, lest some latent treachery should be designed against him: for this reason, before she permitted him to accept the command of the army, she exacted an oath from *Acencheres*, that no injury should be offered either to his person or honour.

Being now vested with the chief command, he assembled and encouraged the timid troops with the utmost expedition, led them on in pursuit of the *Ethi-  
opians*, (who having loaden themselves

L 2

with

with plunder, were retiring to their own country) and having made rapid marches, fell upon them unprovided for an attack, nor at all apprehensive of an enemy. Thus situated they were soon thrown into disorder, and a general rout and massacre ensued. *Moses*, not contented with this first offering to his fame, pursued the advantages his victory gave him: his genius, animated by this taste of glory, displayed the noblest ardor; he pursued the flying army, entered their towns with them, enriched his troops with their spoils, and having broken the force of the *Ethiopians*, laid siege to *Saba* their capital, and attacked it with all the fire of a young conqueror leading on an army flushed with victory.

How far he would have succeeded in the siege, does not appear: in all probability he would not have carried the  
5 city;

city ; it was very strong by nature and art, and his army too hastily assembled, to be accommodated with provision, tools, and conveniencies indispensably necessary to form the siege of, and subdue *Saba*, which was situated in an island of the *Nile*, environed with a strong wall, and fortified with ramparts between the wall and the river. In these, and indeed much later days, the conquest of countries, was generally the consequence of a complete victory ; there being but few fortified towns, and little or no impediment, their armies marched through the dominions to receive the submission of the vanquished ; but whenever they were obstructed by a fortification, the interruption was vastly tedious ; war was not reduced to an art, nor were the instruments invented, which so readily open a way through walls and bulwarks : if they could not carry the

place by assault, they had no other resource than a blockade, and the conquerors frequently perished by the means they took to subdue the enemy.

*Moses* in attacking *Saba*, did every thing a great genius desirous of glory could dictate, but the obstacles were insurmountable, and the *Ethiopian* army being broken and dispersed, he intended to have withdrawn his troops, when *Tbarbis* the daughter of the king of *Ethiopia*, seeing his valour and noble exploits from the wall, was captivated by him, and offered him her hand, with the surrender of the city; the conditions were too honourable and pleasing to be rejected; *Moses* married the princess, and took possession of *Saba* for his sovereign, and soon after news was brought him of the death of *Acencheres*, in the twelfth year of his reign.

A C H O-

A C H O R I S,

Anno A. C.

1537.

MOSES having thus added *Ethiopia* to the *Egyptian* dominions, sent his troops back to *Egypt*, and not long after followed them, where instead of being received with kindness and applause, so justly due to his eminent services, he felt the secret gloom of *Pharoah's* mind; his excellencies had incited that monarch's envy, and the *Egyptian* priests, who had long hated the virtues of the noble *Hebrew*, took occasion from his defending an *Israelite* against the violence of an *Egyptian*, to bring a charge of murder against him, and determined to put him to death; with which being

L 4 [acquainted,

acquainted, and knowing his inability to resist such potent enemies, he privately left the ungrateful court, in the fortieth year of his age, and sixth of the reign of *Achoris*.

During *Moses's* residence amongst the *Midianites*, there is an hiatus in the *Egyptian* history: ancient writers have been obliged, for want of matter, to pass over that space, and content themselves with specifying the kings who filled the throne. *Achoris* enjoyed the regal power nine years, and was succeeded by

## C E N C H R E S,

Anno. A. C.

1528.

ACHER-

ACHERRES,

Anno. A. C.

1512.

CHERRES,

Anno. A. C.

1504.

**MOSES** being now eighty years old, was commanded of God to return into *Egypt*, and deliver the *Israelites* from bondage. He appeared before *Pharoab* in the thirteenth year of his reign, pleaded the undeserved sufferings of his bretheren, and the commands he had received from God to deliver the *Israelites* from bondage. *Pharoab* heard him with resentment, and answered him  
with



with indignation and scorn; he was too obdurate to be swayed by gratitude or justice, or to suffer eloquence, though divinely pointed, to prevail on him to give up the poor distressed objects of his tyranny. *Moses* then exerted the power God had endued him with, and wrought miracles before him to prove his divine mission, far transcending human ability, and brought such a variety of afflictions on *Pharoah* and all *Egypt*, as carried death and misery into every family, and would (if *Cherres* had persisted in refusing to let them go) have involved the whole country in utter destruction. The particular miracles are mentioned in the book of *Exodus*, to which I refer my reader, and will here give him a quotation from an heathen author, as it is less likely to fall in his way, than the books of *Moses*: “<sup>\*</sup> Though the king

<sup>\*</sup> Artapanus apud Eusebium, lib. 1. cap. 27.

“<sup>\*</sup> raged,

“ raged, *Moses* added to the great af-  
 “ fliction of the hail, violent earth-  
 “ quakes, so that, those who endeavour-  
 “ ed to escape the dangers of the con-  
 “ cussion, perished by the hail, and those  
 “ who fled from the hail, were killed  
 “ by the earthquakes. All the houses  
 “ and very many temples were thrown  
 “ down. The king being subdued by so  
 “ many evils, at length gave the *Jews*  
 “ leave to depart, on *Tuesday* the fifth  
 “ of *May*, in the year one thousand four  
 “ hundred and ninety-one, A. C. after  
 “ being in *Egypt* four hundred and thirty  
 “ years.” The *Jews* being departed,  
*Cherres* repented his having given them  
 their liberty, and pursuing them with an  
 intent to bring them back to their for-  
 mer slavery, perished with his army in  
 the *Red Sea*, on the *Monday* following  
 the *Jews* emigration.

No transaction in sacred or prophane history is so full of great and wonderful events, as this: more than mortal power and wisdom is visible in every part of it. *Xenophon's* retreat with ten thousand *Greeks* from the interior parts of *Asia*, when surrounded by hostile nations they opened a way through their multitudes, and reaped the rich produce of the *Asiatic* plains, has (as well as other grand exploits merely human) deservedly received the applause and admiration of mankind: but the difficulties the *Israelites* had to struggle with, were to be surmounted only by supernatural aid; the almighty hand which led them out of bondage in opposition to the interest, advantage, and inclination of their masters, protected them.

In their journey, what ability merely human, could have been capable of conducting

ducting and preserving six hundred thousand men, with their wives and children, surrounded by enemies? <sup>a</sup> in that great and terrible wilderness, wherein were fiery serpents and scorpions and drought: <sup>1</sup> a land of deserts and of pits, of drought, and of the shadow of death, a land that no man passed through, and where no man dwelt. When the provision, they had brought out of *Egypt* with them, was exhausted, and no natural resources were found to supply their wants, genius and the clearest mental faculties could afford no assistance; human wisdom has no creative power; yet no sooner did their dilemma require the exertion of such a power for their preservation, than the deserts were covered with food, and streams of water burst forth from the barren rock.

<sup>a</sup> Deut. viii. 15.      <sup>1</sup> Jer. ii. 6.

We discover in no part of the *Egyptian* history, the charge of misrepresenting and suppressing incidents derogatory to the honour of the nation, so frequently made against the priests, who only kept the public records, as in the transaction before us; they would undoubtedly have obliterated every trace of it, if they had brought the *Israelites* back to their former slavery; as that was not effected, and the world must inevitably hear of their tyranny, impiety, and disgrace, they have endeavoured, with refined art, to invalidate the credit of *Moses's* actions, by giving them a fabulous representation.

*Horus*, in whose reign *Moses* was born, and *Cherres*, before whom *Moses* wrought his miracles, are indiscriminately called by the *Egyptians*, the good *Osiris*, and *Moses* the evil *Typhon*. A misnomer cannot

not change the nature of facts; and the actions they relate of *Typhon* (when disrobed of fiction) so exactly concur with the history of *Moses*, that we must immediately discern they built their fiction on the miracles and subsequent actions of *Moses*.

They say, that *Typhon* having been inclosed in an ark of sea-weed and reed, was thrown into the *Nile* by *Osiris*.

*Moses* was exposed by the order of *Horus*, on the *Nile*, in an ark of reeds, or rushes.

*Typhon* conspired against *Osiris*, and being assisted by the queen of *Ethiopia*, and seventy-two giants, cut the king's body into fourteen pieces.

This agrees with *Josephus's* account of *Moses's* marrying *Tharbis* princeess of *Ethiopia*, his being assisted by *Aaron* and seventy elders in the government of the *Israelites*, and leading out of *Egypt* twelve tribes descended from *Jacob*, and two from *Joseph*.

*Typhon*, they say, was the creator of insects, serpents, and reptiles.

*Moses* changed his rod into a serpent, brought locusts, frogs, lice, and swarms of flies, into every part of *Egypt*.

They say, that *Hierosolymus* and *Judeus* were sons of *Typhon*.

*Moses* conducted the *Israelites* to the borders of *Canaan*, from whence they entered into *Judea* and *Hierosolyma*.

These

These quotations evidently shew, that the *Egyptians* drew the fictions of *Typhon*, from the history of *Moses*: if any desire more evidence, they will be abundantly satisfied by consulting the learned *Bochart*.

*Cberres* having fallen a victim to his impiety, and obstinacy, was succeeded in his throne by

A R M A I S,

Anno. A. C.

1490.

OF this prince's actions, we are only informed, that he paid great attention to the education of his son *Sesoftris*. It is very probable, as the *Egyptian* religion did not permit them to live

M

amongst



amongst the *Jews*, that they first inhabited the *Thebais* in this reign, removed the regal seat from *Memphis* to *Thebes*, and took possession of the cities evacuated by the *Jews*, which must have been very numerous to accommodate near two millions of people.

The most ancient maps inform us, that at the entrance of the *Thebais*, due south of *Joseph's* canal, was *Hermopolis*, adjoining to the *Thebaicum* coast; *Apollinopolis Minor*, due west of this city, towards the great desert; *Lycopolis*, south of *Apollinis Minor* on the bank of the *Nile*, *Antæopolis*, *Hipsele*, *Crocodilopolis*, *Diospolis Minor*, *Pampinus vicus*, *Contra Copten*, *Memnonium*, *Latopolis*: on the eastern side of the *Nile*, was *Thebes*; to the north of that city was *Maximinianopolis*, *Apollinis vicus*, *Coptos*, *Neapolis*, *Cæne*, *Chenoboscia*, *Lepidatum*, *Panopolis*;

to

to the east, at the foot of the *Porphyrites*, *Ghemnis*; more northerly, adjoining to the river, on the borders of the *Heptanomis*, were *Antinopolis*, and *Poos Artemidos*. It is not possible to ascertain the antiquity of these cities; most of the names being *Grecian*, have led some to think, that they are more modern than the ages under consideration, whilst others are of opinion, that they are the ancient cities, though the names known at this time, were given to them by the *Greeks*, who only have handed down to us an account of them. This point must remain undetermined; nor is it of importance to the present world, or the glory of that empire, whose opulent and powerful cities are now, through the mutability of sublunary things, swept away from their foundations, and obliterated from memory and record. *Am-  
mais* paid the great debt of nature, five

years after he ascended the throne, which was immediately filled by his son *Sesostris*.

## S E S O S T R I S,

Anno. A. C.

1485.

IN the former reigns, we have seen the *Egyptians* gradually expanding their genius, and without foreign aids, arrived at a proficiency in arts and sciences, superior indeed to the world in general, though far from accuracy, and perfectness. The laws enacted to support society and cultivate urbanity, were justly admired, yet the internal government was very defective, the lands were not well regulated, a vast deal lay uncultivated, and in an unwholesome

wholesome situation, useless and pestilential to the kingdom; the revenues were not well arranged, commerce had scarcely been attended to, and there was very little wealth, either in private possession, or in the treasury; the will of the monarch was the guide of the subject's actions, his ultimate ambition was to erect some enormous edifice, and theirs to indulge their natural indolence, and eat their moderate viands, with as little trouble as possible.

Henceforward, we shall see the face of things greatly changed in *Egypt*. *Sesoftris* was endowed by nature with all the accomplishments necessary to make a great king; he penetrated in an instant into the causes of events, saw the tendency of occurrences, and retained whatever he had once known: to these extensive mental endowments, were

united great corporeal powers; he was, according to *Eusebius*, seven feet and two inches in height, and justly proportioned in all his limbs, inured to hardships, and laborious exercise, from his youth, which gave him an activity and strength capable of supporting the fatigues of war.

Thus accomplished by nature, and adorned with every advantage, which art and literature could give him, there seemed in him an assemblage of endowments to make his people happy, and extend his kingdom to a powerful and glorious empire. He soon discovered an attachment to arms, and a desire of heroic fame; his manner of education would not admit of a life of inactivity, his natural magnanimity pushed him on to great actions, youthful ardor fixed his ideas on the glory of conquest, and laid

waste many peaceful nations, before his ripened understanding shewed him how widely he had mistaken the character of an hero: he imagined his valour (of which no one had a larger share) would intitle him to that character; a disposition frequently, and as often erroneously, supposed to constitute the hero.

Valour is by no means in itself a virtue, but rather a natural disposition of mind and body, which may be either good or bad, as it is applied. The most abandoned often possess it, and some have been seduced by it, from the paths of rectitude, to vicious courses: though it is not in itself a virtue, it will easily become so, under the influence of a superior virtue. Loyalty to his king, and love for his country, regulated by obedience, convey virtue to the subject's valour. The hero draws

his hopes of success from a confidence in Almighty protection, and animates his zeal by universal humanity: it is this refined and boundless love for mankind, which constitutes the hero's virtue. A steady and unremitted attention to our duty, undaunted by danger, unbiassed by affection, and uninfluenced by allurements, distinguishes true and virtuous valour, from furious zeal and pernicious violence.

The warmth of this magnanimous youthful prince, may be intimated as an apology for his disposition to war, but cannot render it laudable; a king who truly loves his people, must ever look on war, as a misfortune, and will to avoid it, attempt every means, consistent with his honour, and not injurious to his established rights and those of his subjects; with which disposition true bravery

very is naturally united, the less fond he is of inroaching on others rights, the more zealous he will be in the defence of his own; frequent contests never extort from the enemy veneration or dread. The prince who gives no offence to his neighbours, and maintains his own just pretensions with uniformity and resolution, is only respectable, deserving admiration and applause.

*Sesoftris*, before he undertook the conquest of foreign nations, wisely determined to remove the internal defects of his own dominions, and by a just arrangement of the several departments in the state, render *Egypt* formidable within itself.

\* He first divided the whole kingdom into six and thirty districts, and set over

\* Diodorus, lib. 2.

them,



them, men of known honesty and abilities, who were to superintend the execution of the laws, collect the taxes within their provinces, and give an account of the particular state of affairs, and their conduct, to the king; and at the same time parcelled out the lands to individuals, under an annual tax to be paid into the treasury of the district,<sup>1</sup> with this reserve to the landholder, that he should have his taxes remitted in proportion to the damage, he should at any time sustain from an impetuous inundation of the *Nile*.

The lands, and revenues arising from them, being thus regulated, he reduced all his subjects into seven classes or orders: and the more effectually to sup-

<sup>1</sup> Herodotus, lib. 2.

port this regulation, he instituted, " that every son should practise the profession of his father,

Having settled his civil plan, he prepared to gratify his desire of glory, and military achievements; here he had great difficulties to surmount. The disposition of the people, by no means inclined to war; the supineness of former reigns, had introduced an indolence and aversion from fatigue, which had not only infected the artists, but the military order, which having long tasted the sweets of retirement and ease, discovered the greatest reluctance in exchanging their placid enjoyments, for the toils of war. " *Sesoftris* divided the militia into two separate corps, *Hermo-*

\* Aristotle, pol. lib. 7. cap. 10. initio.

\* Herodotus, lib. 2,

*tybians,*

Having augmented his army with one hundred and ninety thousand men, from the order of husbandmen, twenty four thousand cavalry, and twenty eight thousand armed chariots, which he first introduced into armies, and assembled on the *Red Sea* a fleet of four hundred ships loaden with warlike stores and provisions, he first attacked and subdued the *Ethiopians* (who having left the banks of the *Indus*, had for a considerable time been settled in the neighbourhood of *Egypt*) and laid on them an annual tribute of ebony, gold, and ivory. From thence he marched into *Asia*, and his fleet having passed, what is now called the straits of *Babel-mandel*, attended the army in its march, coasting by the *Arabian* shore, to the gulf of *Persia*.

Some

Some have asserted, that *Sesqstiris* crossed the *Ganges* and subdued various nations in *India*. Supposing his forces irresistible, the difficulties, which must inevitably have obstructed his march, the time in which he completed his victories, and the improbability of subsisting six hundred and fifty two thousand men, and four and twenty thousand horses of the cavalry, besides those of eight and twenty thousand armed chariots, in many barren countries, he must have passed, before he could reach the banks of the *Ganges*, affect the credibility of the assertion, and induce me to think with *Herodotus*, that his conquests, after the reduction of *Ethiopia*, were confined to that part of the *Asiatic* continent, which lies between the *Red Sea*, and the gulf of *Persia*, inhabited by the *Arabians*, the *Holy Land*, *Syria*, *Mesopotamia*, *Persia*, *Turcomonia*, *Natalia*,

*tolia, Georgia, Circassia, and Thrace in Europe.*

The *Asiatic* nations, un suspicious of foreign danger, and engaged in cultivating the arts, to which they were devoted, were in no condition to oppose the *Egyptian* monarch: not having the least desire to extend their territories, they had no idea of being deprived of them; the flocks and herds which filled the plains, the rich gifts of nature, abundantly supplied their wants, and united ease to the happiness, which peace diffused amongst them. The desolations of war had not reached their quiet regions, and blasted the works of virtue, innocence and industry, or taught them the use of fortifications to impede the invaders progress; so that *Sesostris's* wars in *Asia*, were little more than a march through the several nations, to plunder

them of their riches, reduce a free and inoffensive people to slavery, and build his fame on the ruins of industry, and those sweet enjoyments, which delight human nature in her purest state.

When *Sesoftris* had crossed the *Don* and the *Danube*, and entered *Thrace*, the scene was totally changed; he had no longer the luxuriant plains of *Asia* to supply his army with provision and forage, nor a people of effeminate disposition to contend with; the *Thracians* fed on the flesh of animals taken in hunting, drank milk or water, lived in rugged cottages, and were clothed in the skins of wild beasts slain by their own hands: thus accustomed to simple food, labour and dangers, their constitutions were exceedingly robust, capable of supporting much fatigue, without sustenance, for an almost incredible length of time.

N

In

' In war they were terrible to their enemies, in peace, beloved for their hospitality, generosity, honesty, and disinterestedness, inoffensive to their neighbours, and impatient of injury.

When *Sesostris* entered their territories, they immediately assembled, boldly attacked his army, and retreated unbroken, to rest their arms weary with slaughter, and resolving to sell their liberty, as dear as possible, soon renewed the battle, and bravely disputed every inch of ground: each fought as if his country's fate depended on his sword alone, and fell in the midst of enemies. They made a noble struggle for freedom, but in vain, their forces were greatly reduced by the many battles they fought; and unable to meet the enemy in the

<sup>1</sup> Herodotus, lib. 2.

field, were necessitated to oppose art to strength, and endeavour by policy and stratagem to weaken and destroy the enemy, which they had almost effected, by cutting off all forage and provision from the *Egyptian* army: the hopes, they conceived from this advantage, were of short duration; *Sesostris* found means to supply his army, and they were obliged to submit to the conqueror.

Some authors have asserted, that he could not withstand the *Thracians*, and withdrew his troops without gaining any advantages over them. Others, that he treated them with cruelty, after they were subdued. Nothing can be more foreign to this monarch's character, than either of these representations: with respect to the former, the situation of his vast army, incumbered



with immense plunder, prisoners from *Asia*, and the necessary train, could not admit of a choice of conduct; victory alone could secure it from ruin; unless we suppose, that the *Thracians*, after finding themselves not inferior to the *Egyptians*, kindly permitted them to depart, without resenting the invasion, and taking the advantages, which must have been given them, in the retreat of such an incumbered multitude over the *Danube*. Besides, the greatness of *Sesostris's* soul, would not have brooked the disgrace of tacitly acknowledging himself conquered; a tame submission never gratified his desires, a powerful resistance stimulated his ardour, and drew him out into a display of conduct and valour, worthy the greatest hero.

As for treating the vanquished *Thracians* with cruelty, it seems very improbable.

bable. A brave and generous spirit admires the same virtues in an enemy; he contends with him only for glory, and never descends to revenge a resistance, which arose from principles, he holds in the highest estimation. Great and good minds never add cruelty to affliction; they look on misery with a kind of sacred regard; when offended, are slow to revenge, and never punish with all deserved rigour. They take no delight in destroying, when they have it in their power, and feel the truest joy in pardoning an offender: this debt to the general calamities of human nature, the great *Sesostris* extended to his enemies, and indulged his taste and private enjoyment, with acts of mercy and generosity. Whenever he conquered a people, who had shewn that they knew the value of liberty, by bravely defending it, he thought such only an addition to

his glory, and endeavoured to perpetuate the acquisition of a brave people to his dominion; by erecting pillars in their country, with his own statue on them in an *Egyptian* dress, holding an arrow in one hand, and a bow in the other, with this inscription on the string of it: "I obtained this country by the strength of these arms;" some of which *Herodotus* saw standing in *Palestine*.

*Sesostris* having been absent from *Egypt* nine years; and planted a colony on the *Black Sea*, which gave rise to the *Colchians*, returned home laden with military glory, and all that was found curious or valuable in nature, art, or science, in the vanquished nations.

Warlike ardor now yielded the ascendancy to the solid virtues of peace,  
which

which had always possessed a large share of his affections; though they had been borne down for a time, by the splendor of arms, and vanity of trampling on conquered kings.

The wars of *Sesostris* were particularly advantageous to his dominions, in point of wealth, elegance, and strength; a circumstance never attendant on war in these days: now nothing but desolation follows its steps; wealth is exhausted, and science stagnated by it; and the conqueror is seldom so powerful after his victories, as before he entered upon the war. Supposing a king, after a ten years war, brought a million of new subjects, with a proportionate extent of country under his dominion, it will be found a specious, rather than a real acquisition; if he, instead of six hundred thousand men, the number *Se-*

*Joſtris* led into the field, had but half that number, (more than which are often kept on foot by one prince) it is ſeldom found that more than four fifths ſurvive one campaign, which loſs in ten campaigns, will amount to fix hundred thouſand able bodied men, inſtead of the old and young, wómen and children, found in the conquered country.

Befides, this is not all the loſs to be eſtimated; the wiſe regulator of the world, to propagate the ſpecies, has ordered nearly an equal number of men and women, that each woman may have an huſband, and be aſſiſtant in carrying on the work of generation, which in war cannot be effected, and many of whom, during the war, muſt have died without iſſue, who otherwiſe, perhaps, would have had a numerous offſpring: but allowing, that each woman  
might

might have had no more than two children in the course of ten years, these added to the six hundred thousand men lost in war, shew that the king suffers a loss of two hundred thousand valuable subjects, who would have been united to his government, by national affection, duty, and interest, instead of those who bear the yoke with reluctance, and are ready to seize the first opportunity to shake off his power. Thus does war, however successful, sap the foundation of a nation's welfare, and involve not only the present age in distress, but extend its malign effects to succeeding generations.

The points in which nations are particularly affected by war at this time, the loss of inhabitants, and decay of arts and sciences, sustained no kind of injury from the wars of *Sesostris*. *Egypt* abounded

abounded in inhabitants; the lands, which required the labour of very few hands, were cultivated in the same manner as before the army marched against the enemy; the estates of the soldiers, were cultivated by their families, and the other lands by the proprietors, so that there was the same annual produce and revenues: the sciences were cultivated only by the priests, who did not follow the camp; and the body of artificers, who were never admitted to the military employment, abundantly supplied tools, instruments, and manufactures, and suffered no kind of impediment or interruption in the exercise of their several talents and occupations; the greatest disadvantage they sustained, was the facility with which they executed their employments; the simple state of agriculture, architecture, and dress, required no great variety of implements

plements and manufactures, and admitted of an indolence and inattention, injurious to skill and improvement, and occasioned that early stagnation so much wondered at in the *Egyptian* genius; this disposition, the return of *Sesostris* no longer permitted to exist; the variety of artificers, tools and machines which he brought with him, executed the several branches in which they were employed so much better, than had ever been done in *Egypt*, that the *Egyptian* artificer found himself under a necessity of exerting his genius to get employment, by which means mechanics were universally improved, the arts refined, and the nation became more illustrious and elegant.

The facility with which this monarch over-ran other nations, pointed out to him the impropriety of leaving



his own country exposed to the sudden incursions of an enemy. *Egypt*, though abounding in cities and inhabitants, was from its situation, and manner of disposing of the army in peace, liable to be surprized, and become an easy conquest. The *Thebais* was in no danger of a surprize, the countries to the south and east of it, were under the *Egyptian* dominion, and to the west lay the deserts of *Lybia*, over which it would have been madness to march an army, where, the sands blown by impetuous winds, which are frequent and sudden, roll like the waves of the sea, and would instantly suffocate the most numerous army. But the *Delta* was not so secure, from its nearness to the continent of *Asia*; therefore *Sesostris* built a wall from *Pelusium* to *Hieropolis* a

• Diodorus, lib. 2.

city

city adjoining to the *Red Sea*, in length about sixty geographical miles, the extent of the isthmus of *Suez*, which effectually hindered a sudden incursion of the *Asiatics*.

*Sesostris* having thus secured his kingdom, in the only part exposed to a sudden invasion, executed an undertaking to supply by art, the conveniencies and advantages denied them by nature. The *Thebais* and *Heptanomis* suffered greatly in many parts for want of water; the intense heat and dryness of the climate, created a barrenness in many lands, which were capable of vegetation, if supplied with a moderate quantity of water, and lay uncultivated, useless, and deserted, for want of that element: he therefore opened canals from the *Nile*, and diffused its waters to various parts of the kingdom. The royal canal was  
opened

opened at *Diospolis Minor*, where, the Nile having inclined to the east, makes an elbow to the west, and passing by *Crocodilopolis*, *Hipsele*, *Antæopolis*, *Apollinis Minor*, &c. and leaving Joseph's canal (which extended from opposite *Poos Artemidos* to *Cene*) at the distance of near two leagues to the east, threw off a branch to the west, which emptied itself into the lake *Marris* by three streams, one on the east, another in the centre, and the third by the labyrinth; the main canal was carried on close to *Memphis*, about two leagues distant from the western arm of the Nile, in the *Delta*, and finally terminated in the lake *Maro* \* by the

\* The lakes *Maro* and *Marris* (the latter of which *Herodotus*, *Diodorus* and *Strabo* have represented to have been equal in circumference to the extent of the Egyptian coast, but *Pomponius Mela* with more probability, to be only twenty thousand paces, or sixteen

the *Mediterranean Sea*, near three hundred miles distant from *Diospolis Minor*, where it was opened.

From the western side of the lake *Mæris*, *Sesoftris* made another canal, and carried it in almost a straight line by *Nitria*, about thirteen leagues west of that part of the royal canal, which was opposite to the district of *Busiris*: this canal (now called by the *Arabs*, the river without water) joined the lake

teen *English* miles in circumference) are supposed to have been made for reservoirs of the water of the *Nile*: that as the riches of *Egypt* depend upon the inundations of the *Nile*, if at any time the waters should not rise higher than twelve or thirteen cubits, which threatened a famine, they may supply the deficiencies by opening the sluices of the lakes; and if it exceeded sixteen cubits, when there is danger, they may receive some of the abundant water. The expence of opening the sluices is said to have amounted to 11,250*l.* sterling.

*Maro*

*Maro* on the western side. By these, and many other canals, which *Sesostris* cut, the intercourse between different parts of *Egypt* became commodious and pleasant; commodities were carried with facility; and travellers, instead of wading through burning sands, were conveyed from place to place with conveniency and ease. \* And lands before useless, desert and uninhabited, were cultivated, laid out in fields and gardens, rendered beneficial to the kingdom, accommodated

\* Notwithstanding these canals, there were many high lands which could not be affected by the inundation, or receive any benefit from the canals. This want was afterwards supplied by means of spiral pumps, which being turned by oxen, threw the water into pipes laid to different parts of the lands. *Diodorus*, lib. 1st. speaks of such an engine, called *Cochlea Egyptia*, invented by *Archimedes* in his travels into *Egypt*; one of which is now used to raise water in his Majesty's garden at *Kew*.

with houses, public structures, and ornamental buildings.

The inundation of the *Nile*, so productive of fertility and advantage to *Egypt* in general, was sometimes destructive to individuals with their flocks and herds, when the rise was sudden, and the flow impetuous. The predecessors of *Sesostris* had attempted to guard against this peril by making embankments in the most exposed places ; but they were executed with so little judgment and skill, that they were frequently borne away by the water, and swept off every man or animal, which could not fly from its impetuosity. To protect his people from this danger, *Sesostris* made spacious and lofty mounts of the earth which had been taken out of the canals ; and compelling his subjects to build houses on them for themselves, and accommoda-

tions for their cattle, they soon became flourishing and pleasant cities, greatly useful and ornamental to the kingdom. The imagination cannot well conceive a more singular and pleasing prospect, than *Egypt* affords, when the waters of the *Nile* overspread the country in *July* and *August*; an infinity of cities, towns, and villages rising out of this temporary sea, discover in some the busy multitudes exercising their occupations, in others the buildings are only seen, and the more distant seem just emerging from the waves; and the vessels sailing in the intermediate space, from city to city, enrich the view, and exhibit a most diversified and beautiful scene.

*Sesostris* designed to have opened a communication between the *Nile* and the *Red Sea*, and began the work, but desisted from it, on a supposition that *Egypt*

was lower than the *Red Sea*, and would be destroyed by it, or at least, that the waters of the *Nile* would be spoiled by a mixture with those of the *Red Sea*. Modern geographers are of opinion, that *Egypt* is not so high as the level of the *Red Sea*; the ancients joined *Strabo* in the contrary opinion : this is certain, though many kings of *Egypt* have meditated on the plan of uniting the *Nile* and *Red Sea*, by a grand canal, no one was so hardy as to carry it into execution.

Works of public utility were the first objects of *Sesoftris*'s attention, but they did not intirely engage him ; his great mind delighted to adorn his improvements, and embellish his kingdom with monuments and various noble edifices : the foreign artificers built by his order,

\* Diodorus, lib. 2.



two square obelisks of granite, to be used as gnomons, each an hundred and eighty feet high, on which the amount of his hereditary revenues, and those of the nations he had conquered, were engraved. One of them, *Pliny*<sup>1</sup> says, was conveyed by *Augustus* to *Rome*, and set up in the *Campus Martius*. He erected two gigantic statues of himself and his queen, each five and forty feet high, and four others representing his four children, each thirty feet high, before the temple of *Vulcan* built by him in *Thebes*, and with a liberality of mind, scarcely to be expected in such unenlightened ages,<sup>2</sup> built many temples, in different cities, and dedicated them to the divinity peculiar to the place.

<sup>1</sup> *Pliny*, lib. 36. sec. 14, p. 736.

<sup>2</sup> *Herodotus*, lib. 2.

*Sesostris*, though particularly assiduous and diligent in promoting the internal welfare of his hereditary kingdom, was totally negligent of his conquests; he neither secured them from revolting by quartering his troops amongst them, nor endeavoured to establish a commercial intercourse with his new subjects, and unite them to *Egypt* by the ties of interest and advantage: he had no idea that the seeds of empire were incorporated with commerce, or that immense riches, honour and fame were procured by it; if he had, his disposition to every action that appeared to him honourable and beneficial to his dominions, would have induced him to cultivate it with ardour, and enrich his country with the productions of every region. Nature particularly delights in disseminating her blessings in various countries, to make the different parts of the world necessary to

each other, and by this mutual dependence for conveniencies and elegancies, to unite them in one general interest. Commerce alone opens this natural connection, and assembling the curious offspring of every clime, brings health to the feeble, riches to nations, and magnificence to kings and nobles.

To what an height of glory would *Sesostris* have raised his reign, had he made the force of his arms subservient to the enlargement of commerce, and rendered his country as much service, by making it, the grand mart of the world, as he made his victories illustrious, by the acquisition of skilful artificers and men of genius? But this was not *Sesostris's* sphere of action; the clearest head does not immediately discern every improveable incident; nor do the ideas of a system, in itself of the utmost utility and benefit,

benefit, necessarily strike the mind with any considerable force; ideas of it enlarge as the system unfolds; and *Sesoftris*, though he did not exert his powers to promote a naval commerce, made the first step towards it, in prevailing upon his people to venture on the ocean.

Planimetry received at this time no small improvement; it was practised, as I have shewn above, in the days of *Joseph*, but now first reduced to exactness. *Sesoftris*, in the partition of lands, enacted that every landholder should be intitled to a reduction of taxes, in proportion to the diminution of land he had sustained by the inundation of the *Nile*: this regulation necessitating every landholder to make frequent surveys, and keep an exact measurement of his lands, produced the more perfect knowledge of the science.

Mechanics seem to have made more rapid improvements at this time, than any other branch of the mathematicks, though I cannot find their exact state, nor are there any descriptions of their machines extant ; yet we have the strongest evidence from effects, that they worked on established accurate principles, and possessed very ingenious tools and machines : unless they had, we can have no rational idea by what means, they could raise the enormous stones which covered in the temple of *Vulcan*, elevate obelisks of one hundred and eighty feet in height, the statues of *Sesostris*, his queen and children, to a perpendicular on their basis. These mechanic powers, unknown in *Egypt*, until *Sesostris* returned from his expedition, were probably introduced by the *Asiatic* captives, whom that monarch selected for their skill and ingenuity,

ingenuity, in the several conquered countries, and brought with him to *Egypt*.

The sedentary disposition of the *Egyptians*, and averſion from foreign inter-  
course, had confined their geography to  
this time within the limits traced out  
by *Moses*; but the conquests of *Sesoſtris*  
extended the science; and the \* maps  
which that monarch made of all the  
countries, he led his armies through,  
and diſperſed even amongſt the *Scythians*,  
that no one might be ignorant of his  
fame, gave them a tolerable knowledge  
of the western parts of *Aſia*, and the  
eaſtern boundaries of *Europe*.

Architecture and ſculpture now ap-  
peared in the *Egyptian* cities without diſ-  
guſting ruſticity; and from the taſte and

\* Eufſt. in ſine Epiſ. ante Diony. Perleg.

magnificence

magnificence of *Sesoftris*, and the numerous excellent statuaries, architects, and carvers he constantly employed, there is great room to think, that *Thebes* in particular owes its greatest ornaments, and most noble buildings to him. Some are of opinion, that this city was founded by the *Israelites*, settled there by *Joseph*, and others conjecture, that it was built by *Bufris*. This is certain, it was founded in early ages of the empire, and must have received the aid of many succeeding princes, to build up that greatness and grandeur, which exceeded all the magnificence of antiquity. It is called in the septuagint *Heliopolis*, the city of the sun, the most famous city in the world. \* *Strabo* says, that it was surrounded with a strong bulwark. And?

\* *Strabo*, lib. 17.

† *Iliad*, ix. v. 381, &c.

*Homer*.

*Homer* thus celebrates its opulence and power.

Οὐδ' ὅς' ἐς Ὀρχομενὸν ποτινίσσεται ἔσ' ὅσα Θήβας  
 Αἰγυπτίας, ὅθι πλεῖστα δόμοις ἐν κτήματα κῆται  
 Αἰθ' ἐκατόμυλ' αἰεὶ, διηκόσιν δ' ἄν' ἐκάστην  
 Ἄνδρες ἑξαιχνεῦσι σὺν ἵπποισι καὶ ὄχλοις.

Not all the riches which in stores are found,  
 Through every part of *Orcbomenian* ground,  
 Nor all the wealth, that haughty *Thebes* e'er  
 saw,

Whose matchless force retains the world in awe,  
 Who sends to nations the command of fates,  
 By crouding heroes through her hundred gates.  
 Two hundred cavalry, beheld from far,  
 On fiery horses issuing forth to war,  
 With cars two hundred, a tremendous train,  
 Through each wide portal, fill the spacious  
 plain.

*Thebes*



*Thebes* was founded on the *Arabic* side of the *Nile*, but in after ages, being extended to the plain on the western shore of that river, received the *Nile* in its bosom, an acquisition particularly beautiful and beneficial to a city situated so near the tropic. \* The houses were built four or five stories high, of brick made in square moulds, and baked in the sun. The public buildings were magnificent, and every part of the city, according to the concurrent accounts of ancient authors, abounded in wrought gold, silver and ivory, obelisks of one block of granite, and *Colossian* statues.

*Diodorus* says, of four temples in *Thebes*, which were remarkable for their size and grandeur, one standing in his time was half a league in circumfe-

\* *Diodorus*, lib. 2.

rence ;

rence ; its walls were seventy-seven feet and an half high, and twenty-four broad ; and that the richness of the ornaments, was equal to the magnificence of the temple : these decorations were carried away by *Cambyfes*, together with the artists, who afterwards built the grand palace, which *Alexander* burnt in *Persepolis*, and others in *Susa* and *Media*.

Time, that unwearied destroyer of every monument of human grandeur and genius, has now almost swept away the once powerful, opulent and magnificent *Thebes* ; nor does its greatness live in any historian ; a loss, that the curious mind cannot but feel and lament. In order to give as full a conception of it as possible, it will not be entirely foreign to my undertaking, or displeasing to the reader, to introduce the accounts some moderns give of the ruins of this once illustrious city.

Mr.

Mr. *Granger*, an author of reputation, thus describes an edifice, which he thinks was a temple of *Isis*. The first object which offers itself to our view, is a portico sixty feet high, thirty-six broad, and seventy-one thick, embellished with a beautiful cornice, and a fillet round it; below which, and immediately over the gate, which is twenty feet high and ten wide, we see a sort of escutcheon composed of a globe, supported by two kind of eel-pouts, placed on an azure field in the manner of two extended wings. This portico is covered from the top to the bottom with hieroglyphic inscriptions. From this gate we enter into a very spacious court, full of the remains of columns: opposite to the temple which is in the middle of this court, we find twelve other pillars standing, which support the rest of the ceiling.

The

The front of the temple is one hundred and twenty-nine feet long, eighty-two wide, and seventy high; the back part is one hundred and seventy feet long, one hundred and eight broad, and of the same height with the front. The walls are covered from the top to the bottom with *Egyptian* divinities in bas relief and hieroglyphic characters; a most beautiful cornice goes round the whole, and eight lions heads form gutters.

We immediately entered into a grand hall, one hundred and twelve feet long, sixty high, and fifty-eight broad. The ceiling is supported by six rows of pillars each; the shaft of these columns is fifty-two feet, and their circumference twenty-three; the chapters of the columns are formed of four women's heads, with their backs to each other.

The

The walls of the hall are covered with an infinity of figures of animals, *Egyptian* divinities, and hieroglyphic characters. The ceiling, the stones of which are each eighteen feet long, seven broad, and two thick, is painted in fresco, and the colours are still very lively.

From this hall we pass into a large square saloon, the ceiling of which is supported by six columns, three on each side, of the same form and proportion as the precedent; this saloon is forty-two feet, by forty-one.

The same hall leads to four chambers; the first is sixty-three feet by eighteen, the others forty-three by seventeen. The walls of these chambers are painted and covered with inscriptions and hieroglyphics.

From the last chamber, we enter into a vestibule of twelve feet long, and three wide, which leads to winding stairs, by which we ascend to the terrace: there, on the ceiling of the grand hall, is a very dark chamber, eighteen feet square, and nine high, enriched with many figures cut in bas-relief: on the ceiling is the figure of a giant in relievo, whose arms and legs are extended.

\* A *French* missionary in his voyage up the *Nile*, gives the following description of some pieces of antiquity, he saw at the place, where *Thebes* is supposed to have stood: in one place, at a small distance from each other, he saw seven obelisks; in one hall upwards of an hundred and twenty columns covered from the top to the bottom with hieroglyphs.

\* Phil. Transf. Abr. Vol. III. p. 527.

P

phics

phics and figures of deities; two statues of a man and a woman eight and forty feet high sitting in chairs, and two others of black marble, representing women with globes on their heads. And speaking afterwards of a spacious building which the country people (who had received the information by tradition) acquainted him, had been in former ages the palace of a king, he says, there are in the avenues of it, a great number of sphinxes twenty feet in length, distant from each other about six feet. He had no opportunity of examining more than half the circumference of the building, and in that space, walked in four avenues, which terminated at four gates of the palace, in one of which he numbered sixty sphinxes, and in another fifty-one, arranged opposite to each other. The gates of the palace are of an extraordinary height, covered with vast stones; one,

which formed the entablature, measured upwards of twenty-six feet in length, and of proportionate thickness: the walls and pillars were covered with innumerable figures, all in profile, the ground of which, the azure and other colours, which are like enamel, appear as fresh as if they had not been laid on a month. There are temples so spacious, that three thousand people may stand on the roof with ease.

Mr. Norden gives the following description of a temple.

As we advanced towards the ruins of the temple, our attention was drawn by two *Colossæan* figures looking towards the Nile, of similar dimensions and prodigious size. They are about fifty feet high from the basis of their pedestals, to the summit of their heads. They are seated



on stones almost cubic, fifteen feet high, and as many large, comprehending the *Ifac* figures which serve for ornaments on the sides of each stone.

The back part of each stone is a foot and an half higher than the fore-part, the pedestals are each five feet high, thirty-six and an half long, and nineteen and an half wide.

The distance of one statue from the other is twenty-one paces; they both consist of several blocks of a sort of greyish gravel stone, and seem to have been brought from the caverns which abound in the neighbouring mountains.

The back part and sides of the chairs, on which they are seated, are covered with hieroglyphic figures, which in general are like each other, though there

is

is some difference in the particular form of the characters. The chairs seem to be made of one piece, of the same kind of stone with the rest, but rather more brown and hard.

The pedestals are as hard and brown as the chairs: its inscription consists of one line of hieroglyphic figures, which are greatly injured by time and violence.

The injury the *Colossean* figures have received, has been only from time; the hieroglyphics have a similar arrangement in the general disposition, and are executed with elegance and symmetry, and are well preserved. The inscriptions were engraved to testify, that the voice of *Memnon* had been heard. We went afterwards, says he, to the ruins on the north side, not far from the *Colossean*

figures, which are doubtless the remains of the palace of *Mennon*.

The portico alone of this temple is enough to give us a grand idea of the *Egyptian* architecture. Each column has over its capital small square stones, which serve as beams, on which large blocks of stone rest: all that is visible of them is covered with hieroglyphics, which receive an additional lustre from the most lively colours incrustated thereon; some of these blocks are forty feet long and two thick. Above these stones, are other large ones in a transverse position, joined to each other like planks, and covered in every visible part with hieroglyphics.

Two sorts of columns are to be observed in the edifice; their thickness and

and solidity give them a fine appearance to the distant beholder, whose eye drawing nearer is pleased with a view of the hieroglyphics, and when close by, delighted with the beauty of the colours.

This kind of painting, has neither shade or gradation, the objects are incrustated, as the figures are on the dial plates of watches, with this difference, there is no detaching of them. I must confess this incrustated matter surpassed for strength, any thing I had ever seen of the kind. It is far above the al-fresco and the mosaic, and lasts longer; and it is surprizing how the gold, the ultramarine, and several other colours, have preserved their lusture to this day.

On the east and west sides of this edifice there is a wall, which serves for an

P 4 enclosure;

enclosure; on the north and south sides are two colonades: the exterior columns are neither so high, nor so well ornamented as those in the middle; they have no capitals, but a kind of swelling at the top, which produces nearly the same effect, as that of the thick end of a large club, or mace. There ought to be one-and-twenty columns on each side; two-and-thirty only are standing, which are covered with hieroglyphics; those in the middle being the tallest raise the platform higher than the galleries; there is no seeing the floor, as it is covered with ruins and sand three or four feet deep.

Besides these, there are a variety of ruins, to the extent of three quarters of a league westward, and other adjacent parts, demonstrating the extent, stupendous

pendous works, and magnificence of this ancient city.

And, indeed, there were many state-ly temples, and ornamental structures, not only in *Thebes*, but in all the chief cities of *Egypt*. A spirit of devotion had, in every age, occasioned the building of stupendous edifices to induce the divinity to reside in them, and to elevate the mind to a degree of dignity capable of conversing with him; but there was a displeasing rusticity in their buildings, which could not be entirely removed, even by the addition of painting and sculpture. Numberless small hieroglyphic figures on their columns, flat roofs, and abundant apartments in their buildings, conspired to render them inelegant. A bold and spacious relief conveys a grandeur to the edifice, whilst a multitude of minute figures ap-  
pear

pear mean and confused. The concave is particularly adapted to pomp and grandeur; the vaulted roof and dome, have a magnificent effect; the eye takes in the whole at a view, and is the point in which all the lines of the building concentre. These ideas, however, result from long experience, and a series of improvements: buildings, and works of art, are to be considered as grand and beautiful, according to the accomplishments of the age, in which they were executed. We now look with admiration on the works of a *Wren*, or *Mansard*; at a time, when magnificence and excellencies in arts are redundant. What wonder then must the works of *Sesostris* have struck the world with, when instead of uncouth structures, they saw his magnificent temples built in a new stile of architecture, with columns of polished marble, adorned with sculpture,

ture, paintings, and decorations of burnished gold? They thought that human genius could execute nothing more grand, elegant, or beautiful, and their extraordinariness have contributed to support the fame of *Sesostris*, already more than three thousand years, and will continue so to do, to the latest ages of the world.

This great king having, with unre-mitted attention, promoted the happiness of his people by the wisest laws and institutions, cultivated, adorned, and enriched his country, suffered disturbances in his old age, which gave him great mortification and pain. The incessant labours *Sesostris* engaged the captives in, occasioned them to rebel; the *Babylonish* captives began the commotion, and the *Arabians* following their

<sup>a</sup> Diodorus, lib. 2.

example,



example, shook off their fetters, and withdrew from *Egypt*. This event soured the monarch's temper, already enfeebled by age, and brought on the illness which deprived him of sight, a defect of nature, mortifying to his pride, who had been accustomed to universal admiration; he could not support the degrading stroke, which subjected him to pity and derision; and therefore, (to use the words of *Diodorus*) with the same magnanimity, as he had achieved so many glorious deeds, he bravely encountered death.

He is reckoned amongst their most famous heroes and legislators: he left his dominions to his son *Menopbis*, flourishing, and full of riches; the<sup>d</sup> revenues, at the time of his death, were equal to those of *Rome* in her highest

<sup>c</sup> *Diodorus*, lib. 2.

<sup>d</sup> *Tacit. annal.* lib. 2.

power and grandeur ; which approved assertion of the historian, demonstrates the extensive dominion, power, and glory of *Sesoftris*, the first monarch who could boast unrivaled greatness. He filled the throne sixty-nine years\*.

# M E N O P H I S,

Anno A. C.

1416.

THE flourishing condition in which *Sesoftris* left his kingdom to *Menophis*,

\* When *Darius* had conquered *Egypt*, he designed to have fixed his statue in the temple, in a place above that of *Sesoftris*, which the high priest opposed, saying, he had not yet surpassed the actions of that king. *Darius*, not offended at the rebuke, replied, He would endeavour to equal that hero in glory.

the

the immense revenues, and happy disposition of the internal government, gave him the power of supporting the glory of Egypt; but what use he made of these fair advantages cannot be evidently determined. He had not long enjoyed the throne, before he was afflicted with the disorder, which had occasioned his father's death; having laboured under it ten years, he was told by the oracle of *Butus*, that the only application, capable of restoring his sight, was the urine of a woman, who had known no man but her husband. He made the first experiment with the queen's water, and after her's, that of many others, without success; at length, a gardener's wife restored him to sight, and was raised by him to the throne; the adulteresses were inclosed within a city called *Erythrebolus*, and

\* Herodotus, lib. 2. and Diodorus, lib. 2.

together

together with the city, reduced to ashes.

*Monophis* is, according to *Funccius*, the *Maro* of *Diodorus*, and the *Ofimandes* of *Hecataus*, the *Abdarite*, who built a grand mausoleum, on the walls of which were painted the military exploits of *Ofimandes*; \* which is thus described :

At the entrance of the mausoleum was a vestibule of two hundred feet long, and sixty-seven and an half high, built of the richest porphyry. Within it was a square peristyle, each side of which was four hundred feet. Figures of animals four and twenty feet high, of one stone, badly wrought, instead of columns, supported the ceiling, made of stones twelve feet long, the whole being overspread with stars of gold, on

\* *Diodorus*, lib. i. page 56.

a ground of azure. Beyond this peristyle, was another vestibule like the former, but adorned with more figures; there the attention is immediately drawn by three statues of one stone each; the largest is of the king, who built the mausoleum, in a sitting posture, thought to be the largest colossus in *Egypt*, being at least fifty feet high. This was not so much to be admired for its size, as it was for the workmanship, and the excellence of the stone, in which though so large, there was not the smallest flaw, defect or blemish. From this vestibule you entered into another peristyle, far exceeding the other in beauty; the walls were crowded with niches, in which were pieces of sculpture, representing the military exploits of *Osmandes*. In the centre of the peristyle was raised an altar of most beautiful marble, and exquisite workmanship; and at the bot-

tom were two statues sitting, of one stone, each forty feet and an half high.

From this peristyle, three grand gates led into a spacious hall, about two hundred feet square, the ceiling of which was supported by pillars; in it was an infinity of figures in wood, representing a grand audience, attentive to the decisions of a senate engaged in the administration of justice. Thirty judges sat on benches erected against one of the sides of the hall.

The hall had a communication with a gallery, in which were a variety of cabinets, and tables overspread with all kinds of meat, which could flatter the taste. At the upper end of this gallery, the prince who built this grand edifice was represented at the feet of *Osiris*, offering sacrifices to him. In another part of this mausoleum, was the sacred

Q

library,

library, adjoining to which, were placed statues of the gods of the *Egyptians*, and the king presenting offerings to each of them. Beyond the library, on a line with it, was an hall, at the entrance of which were twenty beds, with the statues of the chief deities, and that of *Ofmandes* lying on them; many rooms joined to this hall, in which were representations of the sacred animals, and the tomb of *Ofmandes*, to which they ascended by several steps.

There was kept in this building a circle of gold, a foot and half in thickness, and three hundred and sixty-five in circumference; from which division into three hundred and sixty-five parts, it is thought, that the *Egyptians* had at this time divided their year into that number of days. This circle, *Cambyfes* carried away when he plundered *Egypt*. *Menophis* enjoyed the throne

ANCIENT EGYPT. 227.

forty years, and was succeeded by  
*Setbos*.

S E T H O S;

Anno. A. C.

1376.

THE NINETEENTH DYNASTY.

THE history of this king's reign is lost; it is observed that in the fifty-first year of his reign, the great canicular year began, on *Saturday* the twentieth of *July*, consisting of one thousand four hundred and sixty years, the dog-star having risen heliacè that morning, precisely at four o'clock, at *Thebes*. *Setbos* reigned fifty-five years, and was succeeded in his throne by his son *Ramses*.

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R A M S E S,

Anno. A. C.

1321.

THE silence we have been obliged to observe with respect to *Setbos*, leaves behind it room to imagine, that he was virtuous and beneficial to mankind, and possessed some spark of his grandfire's magnanimity and grandeur of soul: the same silence would have been an acquisition to *Ramses*, whom nature seemed lavishly determined to render despicable. With the meanest capacity, she gave him no desires but what centered in self; he paid no attention to the happiness, or reputation of his kingdom, nor regarded its internal police, or the administration of justice: his whole delight

light was to amass wealth; and in the gratification of this passion, necessarily falling into oppression and cruelty, alienated the affections of his subjects, who no longer capable of supporting his injuries, joined themselves to the king of *Ethiopia*, expelled him from his dominions, after he had reigned sixty-six years, and raised the *Ethiopian* to the throne.

Some have asserted, and of that number <sup>†</sup> *Tacitus*, (perhaps from the likeness of his name, to *Ramases*, another name of *Sesofstris*) that he conquered *Ethiopia*; however, this is cleared up by <sup>‡</sup> *Herodotus*, who says, that *Sesofstris* alone, of all the *Egyptian* kings, was master of *Ethiopia*.

<sup>†</sup> *Tacit. ann. lib. 2. cap. 60.*    <sup>‡</sup> *Herodotus, lib. 2.*

## AMMENEPTHESES,

Anno. A. C.

1255.

## AMMENEMES,

Anno. A. C.

1215.

THE *Egyptian* historians have probably avoided to mention these *Ethiopian* princes, to obliterate as much as lay in their power, their own infidelity, and treacherous subversion of the empire. Whether *Ammenemes* died without issue, or a revolution recalled the ancient line of kings to the government, is not known; however, we find that the throne

throne reverted to the *Egyptian* family  
in the person of

THUORIS, OR THONE,

Anno. A. C.

1189.

NOTHING can be more dangerous to a well regulated government, and the happiness of a nation, than the admission of a prince to the throne, whose principles are materially dissimilar to their own, who is not united to the country by affinity and affection, is averse from the established religion, and had suffered at any time, injuries from them. The step the *Egyptians* took in transferring the throne to the *Ethiopian*, was not more unnatural, than it was base and impolitic. To a prince

Q 4                      unacquainted

unacquainted with urbanity, and the politer arts, to which they were devoted, unused to their superstition, the general genius of the people, and whose country had been conquered by the grandfather of the late king, they could not be a pleasing people, nor be otherwise than obnoxious to their contempt and aversion, which probably was increased by a particular attachment to his own people, and introducing them into offices of trust, contrary to the laws of *Egypt*, which permitted no foreigner to enjoy any place of trust, honour, or importance in their kingdom; and indeed, in every instance of gratifying his own inclinations, he must have mortified the pride, fed the jealousy, increased the suspicion of the *Egyptians*, and destroyed that confidence, which is the happy cement of prince and people. From these considerations,

derations, which naturally attended the *Egyptian* infidelity, it is not to be doubted, that *Egypt* suffered greatly during the two last reigns.

*Thuaris* resided at *Thebes*, and governed his provinces according to the ancient system, by select officers, assisted by a council. He intrusted the government of *Memphis* to *Proteus*, a native of that city, who entertained *Helena*, when *Paris*, compelled by a tempest, entered the *Nile*. This point of history, *Herodotus* says, he received from the priests; and strengthens the assertion by observing, that there was in a temple, on the north side of that dedicated to *Vulcan* in *Memphis*, a chapel dedicated to *Venus* the stranger, whom he supposes to be *Helena*, the daughter of *Tindarus*: and *Homer*, conferring high encomiums on the medicine *Nepenthe*,  
says,

says, that *Helena* learned the composition from *Polydamna*, the wife of *Thone* king of *Egypt*.

Αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακον ἔνθεν ἔπινον  
 Ναπενθὺς τ' ἀχολὸν τε, κακῶν ἐπίληθον ἀπάντων.  
 Ὃς τὸ καταβρόχθειεν, ἐπὴν κρητῆρι μιγείη  
 Οὐκ ἂν ἐφημέριός γε βάλοι κατὰ δάκρυ παρτίων  
 Οὐδ' εἰ οἱ κατατεθναίῃ μῆτηρ τε πατήρ τε  
 Οὐδ' εἰ οἱ προκάρθεν ἀδελφεὸν, ἢ φίλον υἱόν  
 Καλῶ δ' ἡϊόων, ὃ δ' ὀφθαλμοῖσιν ὄρωτο.  
 Τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιόεντα  
 Ἔδλα, τὰ οἱ Πολύδαμνα πόρεν Θῶϊνος παράκοιτις,  
 Αἴγυπτίη.

*Odyssey*, lib. 4. ver. 220. & seq.

In haste she mix'd with wine, whose genial fire  
 Dilates the heart, and animates the lyre,  
*Nepenthes* mystic fumes, whose sovereign balm  
 Wraps every sense, in one seraphic calm,  
 With power divine dispels each gloomy care,  
 And empts the briny fountains of despair ;  
The

The mind directed by this potent charm,  
 On high transcends the feels of dire alarm;  
 The aged parent, rends the air with groans;  
 The tortur'd brother, melts the rocks with  
 moans;

The tender son, in clotted gore is seen,  
 With heart unruffled, and the soul serene,  
 Beauteous *Helen*, of the race of *Jove*,  
 Bright as the princess of th' *Idalian* grove,  
 From *Polydamna*, *Thone's* imperial queen,  
 Receiv'd these drugs, where *Nile's* meand'ring  
 stream,

With rich profus'on overspreads the land,  
 And decks all nature, with a lib'ral hand.

<sup>a</sup> Intelligence having been received  
 of the *Trojan* prince's arrival, and the  
 perfidious action he had been guilty of,  
 in seducing the wife of *Menelaus*; or-  
 ders were dispatched from *Memphis* to  
 seize him, and the effects on board his

<sup>a</sup> Herodotus, lib. 2.

vessel,



vessel, which were immediately executed; and *Paris* being brought before the governor, was thus addressed by him. “ If I was not very unwilling to put strangers to death, forced by the winds to take refuge in these territories, I would revenge the injury thou hast done to that *Grecian*: thou hast shewed thyself the basest of men, in violating the sacred laws of hospitality, and seducing the wife of one who entertained thee in his house with kindness; and as if it was not enough to debauch his wife, thou hast brought her away with thee, and to complete thy crime, hast robbed him of his treasures: therefore, though I cannot persuade myself to kill a stranger, yet I will not suffer thee to carry away the woman, or the riches which thou hast plundered, but will detain both, and restore them to thy injured host, upon his demand.

And

And I command thee, and thy companions, to depart out of this kingdom, within three days, under pain of being treated as enemies."

These accounts of *Herodotus* and *Homer*, which have bred some confusion in the regal succession, from a supposition, that *Proteus* was king of *Egypt*, and *Memphis* the royal residence, are only the beginning and continuation of the same narrative. *Paris* could enter the *Nile*, by the *Canopian* branch only, which necessarily leading him to *Proteus's* province, subjected him to the judicial notice of that governor, who having expelled the ravisher, *Helen* was removed to *Thebes*, and entertained in the palace, where she learnt the composition of *Nepenthe* from queen *Polydamna*, and was restored to *Menelaus* by *Thucoris*, soon after the destruction of *Troy*, which was

taken and burnt in the night between the twenty-third and twenty-fourth of *Thargelion*, the eleventh *Athenian* month, corresponding to the night between the eleventh and twelfth of *June* : four hundred and eight years before the first olympiad, eleven hundred and eighty-four before Christ, and two before the death of *Thucoris*, whose reign closes the nineteenth dynasty.

THE TWENTIETH DYNASTY, and third of THEBAN KINGS, containing the space of one hundred and seventy-eight years, is intirely unknown.

THE TWENTY-FIRST DYNASTY.

S M E N D I S.

Anno. A. C.

1004.

THIS monarch is also called in *Kircher's Egyptian Oedipus*, *Simandius*, *Ofimandrus*, and *Smerres*. In the last dynasty some extraordinary revolutions, unknown to the present ages, must have rent the *Egyptian* dominions : the sceptre was no longer swayed by an *Egyptian*, the royal residence was at *Tanis* in the *Delta*, and *Egypt* and *Ethiopia* obeyed one sovereign ; a union by no means advantageous to *Egypt*, either in point of politics, civilization or arts ; the *Ethiopians*, unacquainted with a regular system

tem of government, and those improvements which soften men's manners, and are the source of urbanity and order, entertained a rusticity in principle and action injurious and obstructive to regular dispensations of justice, averse from the obligingness universally observed by the *Egyptians*, and pernicious to their spirit of emulation and ingenuity; and indeed we hear very little of improvement in arts or sciences, from the first irruption of the *Ethiopians* into *Egypt*, until the re-establishment of their natural princes, when their disposition to arts and sciences always renewed its efforts, and broke forth with energy and vigor.

Though *Egypt* suffered in works of genius, and those qualities, which, resulting from mental ability, do most honour to human nature; yet the union  
with

with *Etbiopia* gave them such an accession of power, as made the friendship of *Smendis* courted by the neighbouring nations: amongst others, king *Solomon*, a prince highly distinguished for his wisdom and riches, not only entered into pacific engagements with him, but strengthened the alliance by a marriage with his daughter, and received the <sup>1</sup> city of *Gazar* in dower with the princess.

At this time *Solomon* appointed <sup>2</sup> *Jero-boam* to the office of overseer of his workmen employed in building the temple and palace at *Jerusalem*, who being told by the prophet *Abijab*, <sup>1</sup> that he should reign over ten tribes of *Israel*, incurred his master's displeasure; and to avoid the

<sup>1</sup> 1 Kings, iii. 1.

<sup>2</sup> 1 Kings, xi. 28.

<sup>1</sup> 2 Kings, xi. 31.

R

resentment

resentment of *Solomon*, retired to the court of *Egypt*, and there married *Atu*, the queen's sister. This connection brought great troubles afterwards on *Reboboham* the son of *Solomon*, as will appear in the following reign.

*Smendis* was a great lover of justice, and of an amiable, mild, and humane disposition; too true a friend to the rights of mankind, to wantonly let loose the numerous forces of two powerful empires, to desolate the world, he enjoyed refined pleasures in ease and retirement, and in promoting the welfare and happiness of his people, which does not appear to have suffered any material interruption, until his death filled their hearts with sorrow and lamentation. He filled the throne six and twenty years, and was succeeded by his son

PSEUSENNES, or SESAC,

Anno. A. C.

978.

THE youthful actions of princes are seldom recorded ; none but those of the most illustrious character, and of these only some particulars : the conduct of *Pseusennes*, during his father's life-time, was regular and decent ; he knew how to obey, but not to command. The arbitrary power he was invested with, together with the throne, had in the last reign, in the hands of a placid, humane and magnanimous prince, filled his country with happiness, and made every individual look up to his sovereign with veneration, confidence and regard : to a penetrating genius, were united in *Smen-*



*dis* nice sensations, and the most obliging disposition; enjoying too strong an intellect to be misled by interested insinuations, or delegate the guidance of his faculties to others, he looked into the affairs of his people, and directed the business of his kingdom according to the dictates of his own good heart, and ability: such a union of excellent qualities, could not but advance the happiness and welfare of the nation; but how seldom is such a union to be found? If it is at all defective, the consequences must be fatal. Human nature is too weak to be intrusted with unlimited power; it requires restraint: in being raised above the laws, fear, that excellent support of morals, is extinguished; reason must be too offensive to the will, to be attended to, and no power remains to curb the capricious temper from violence and rage: whoever reads the  
history

history of *Suetonius* will shudder at its horrid effects. .

*Pseusennes*, a prince of tottering principles, was easily swayed from the little stock of habitual virtue and moderation he possessed; too mean in his capacity to measure the worth of things, by the standard of reason, he substituted his will, in its place, and in the prosecution of his desires, trampled on the laws, broke civil obligations, shut up the temples, and forbade any sacrifices or adoration to be paid to the gods.

A similitude of disposition attached him to his uncle *Jeroboam*, who resided at his court, and prevailed on him, soon after the death of *Solomon* his brother in law, to engage in a war against his cousin *Reboboam*, the son of *Solomon*, who having caused the ten tribes of

*Israel* to revolt, they, according to the prediction of the prophet, called *Jero-boam* out of *Egypt*, and sat him on the throne of *Israel*, in which he was supported by *Pseusennes* at the head of an  
 “<sup>m</sup> army of twelve hundred armed cha-  
 “ riots, sixty-thousand horse, and an in-  
 “ numerable multitude of *Lybians*, *Trog-*  
 “ *lodytes*, and *Ethiopians* ;” with these forces, too powerful for *Rehoboam* to withstand, he entered *Jerusalem*, carried away the treasures of the temple, the riches of the royal palace, and the three hundred shields of gold, which *Solomon* made, each of which weighed three hundred shekels, or three minæ, equal to three pounds of the present weight, into *Egypt*, and there lavished them away in licentiousness and enormous buildings.

<sup>m</sup> Joseph, Antiq. lib. viii, cap. 4.

He

He built a bridge over the *Nile*, three thousand one hundred and twenty-five feet in length, sixty in breadth, and forty in height; the stones of which, as well as those of the second pyramid, attributed to him, were dug in the *Arabian* mountains, to which they opened a canal from the *Nile*, and bringing the rafts within the quarry, immediately received the stones on them, and conveyed them from thence to the spot where they were to be used. By these buildings, and a general prodigality, *Pseusennes* exhausted the treasures of his ancestors, as well as those he brought from *Jerusalem*, and reduced himself to such poverty, that he basely submitted to prostitute his daughter for gain. Thus wretched from his vices, he could neither shake off his habits, nor bear to see them in their true colours; the fairness of a good character, so strongly exposed the turpitude and

darkness of his own, that it was always irksome and odious in his sight; he set his son aside from the throne, because his amiable disposition tacitly condemned his infamy and baseness. He died universally detested, after he had been the scourge of his subjects one and forty years, and left the throne to his brother

## NEPHERCHERES,

Anno. A. C.

937.

FROM the motive which raised this prince to the throne, a similitude of disposition to his brother, we are not at a loss to collect the general lines of his character, though history does not particularize his actions. *Bunting* is of  
opinion

opinion that he is *Vaphres*, whose letters to *Solomon* are to be seen in the ninth book of *Eusebius's* evangelical preparation. After he had reigned four years, the throne reverted to his nephew

## AMENOPHTHIS,

Anno A. C.

933.

THIS prince had long beheld the tyranny and impiety of his father and uncle with silent horror and averſion, and ardently wiſhed to reſtore the *Egyptians* to their religion, and former ſituation; but not daring to interfere, or declare ſentiments, which had already loſt him the crown, he prudently temporized, and ſubmitted to his ſovereigns inſtitutions.

Now

Now possessed of power, and at full liberty to exert the dictates of his heart, he opened the temples, and restored religious worship to its former channel, permitted the people to exercise their trades and occupations, encouraged their industry, alleviated their wants, and brought the arts and sciences, which had been disregarded, into practice and reputation.

He found the provinces and courts of judicature in the hands of those, who had been appointed to their offices in the late reigns, and according to the politics of the season, knowing no other rule of action, than their master's will, expected the same deference from their inferior officers, and all who applied to their departments; which had so perverted every principle of justice, that they seemed rather the executors of rapine

pine and desolation, than the guardians of the laws, and protectors of virtue. These were immediately superseded by men of integrity and abilities, who attending to a just execution of the laws, restored justice, regularity and order.

*Amenophthis* was of so merciful a disposition, that the death or punishment of a criminal gave him great pain and uneasiness. A refined morality and humane temper gave him nice sensations, and the misery even of an offender assembled in his mind the most commiserating reflections, and made him feel the importance of having a citizen's life suspended on his determination. This serious warmth in the cause of mercy, the firmest and most pleasing security of the persons and property of his people, could never admit of capricious violence, too often experienced in arbitrary governments ;



governments ; and whilst it gave the subject the comfort of knowing himself safe in the enjoyment of his possessions, was the source of internal felicity to the prince. There can be in no scene of life a true taste of enjoyment, without a disposition to mercy ; sensibility extends its influence to every faculty ; whilst it commiserates the wretched, and expands the tender powers of humanity to plead the cause of the afflicted, it feeds the soul with the highest joys ; the gladdened heart of the wretched, and the desponding raised to satisfaction and happiness, pour on it a flood of delight, and in displaying humanity in the most exalted point of view, demonstrates that the most refined sensations, will attend the purest elevation of reason and human nature.

*Amenophthis*

*Amenophthis* had happily adjusted the internal government, and by an unwearied attention to the general welfare of his people, almost obliterated the effects and remembrance of the two last reigns, when he lost his favourite daughter, whom he buried in a singular manner : “<sup>a</sup> Having caused the image  
“ of a cow to be made of wood richly  
“ gilded, he put the body of his daughter  
“ into it. The cow was not interred,  
“ but continued near five hundred years  
“ afterwards, in the days of *Herodotus*,  
“ exposed to view, in a magnificent  
“ chamber of the royal palace, in the  
“ city of *Sais*, where they burnt ex-  
“ quisite perfumes all the day, and lamps  
“ by night.”

This calamity was severely felt by *Amenophthis*, imbittered the residue of

<sup>a</sup> Herodotus, lib. 2.

his days, and gradually brought him to his grave. He reigned nine years, a short space for so valuable a prince: he had no desire, like most of his predecessors, of perpetuating his name by magnificent buildings; they were generally distressing to the people; and though his genius did not rank him amongst the legislators, and most distinguished kings, yet the happiness his subjects enjoyed from his tender care, erected a monument of him in their hearts, more durable and pleasing, than the most superb mausoleum, or statues of gold or marble.

During one hundred and forty-three years, from this period, which includes the residue of this, and two succeeding dynasties, nothing more is preserved of the *Egyptian* History, than the regal succession.

Anno

## ANCIENT EGYPT. 255

Anno A. C. 924.

OSOCHOR succeeded AMENOPHTHIS,  
and reigned - - - - - 6 years.

Anno A. C. 918.

PSINACHES reigned - - - - - 9 years.

*Bunting* says, that the prophet *Elijah*, was taken up into heaven in the fifth year of this reign.

Anno A. C. 909.

PSEUSENNIS the second, reigned 33 years.

About this time flourished the poet  
*Homer*.

### THE TWENTY-SECOND DYNASTY.

#### OF THE BUBASTITES.

Anno A. C. 874.

SESENCHOSIS ascended the throne, and  
reigned - - - - - 21 years.

256      *The* HISTORY *of*

Anno A. C. 853.

OSORTHON ascended the throne, and  
reigned - - - - 15 years.

Anno A. C. 838.

TACELLOTHIS ascended the throne,  
and reigned - - - - 13 years.

THE TWENTY-THIRD DYNASTY.

OF THE TANITES.

Anno A. C. 825.

PETUBASTES ascended the throne, and  
reigned - - - - 25 years.

Anno A. C. 800.

OSORTHON the second ascended the  
throne, and reigned " " 9 years.

Anno

Anno A. C. 791.

**PSAMMUS** ascended the throne, and  
reigned - - - - - 10 years.

## THE TWENTY-FOURTH DYNASTY.

OF THE SAITES.

# BOECHORIS,

Anno A. C.

781.

FROM the days of *Sesostris* the *Egyptian* government, and situation of affairs, were often wavering, irregular, and unsettled ; the seeds of power, and principles of arts and sciences were not lost, though neglected ; and we have seen the kingdom in a flourishing and

S potent

potent condition, both in the time of the *Trojan* war, and during the twenty-first dynasty; yet even then, they made no improvements on the wise laws of *Sesoftris*, nor gained any additional reputation in art, science, or politics. Many of the artists had indeed retired from *Egypt* in the latter part of *Sesoftris*'s reign; but skilful artificers and men of genius still remained, as is evident from the tomb of *Ofimandes*, and other magnificent buildings, erected after that period. And though there arose no genius like *Sesoftris*, to draw out the ability of the people, and cultivate amongst them an ambition to excel; they had his code and maxims to conduct the government, and by their assistance, supported themselves from confusion and obscurity, until the *Ethiopians* were in possession of the throne; who having no idea of science,

the value of arts, or their system of government, totally subverted the latter, and involved the former in almost utter ruin, from which they were preserved by *Amenophthis*.

Within the two last dynasties, which I have been obliged to pass over in silence, there must have arisen some violent civil commotions in the kingdom, as the throne, before that time in the possession of the *Ethiopian* family, was now filled by *Bocchoris* an *Egyptian*, a prince mean in his person, weakly in his constitution, and severe in his manners; circumstances, which in another king would have incurred the contempt and disregard of a people prone to licentiousness and rebellion, as the *Egyptians* were, but in him they were not considered; the superiority of his wisdom and prudence, obliterated every



idea of personal defect. The delicacy of his constitution, which rendered him incapable of attempting to acquire military glory, was no interruption to his mental faculties, but domesticating him, inclined his genius wholly to the regulation and internal concerns of his kingdom.

Hitherto all the property in the kingdom had been vested in the crown; the lands were divided amongst the people, first by *Joseph*, and afterwards by *Sesostris*, for an undetermined time, but not in fee, on condition of annually paying a stipulated quit-rent into the treasury; by this tenure, the lessee was subject to a resumption, whenever the crown pleased to exercise that power, and to be deprived in an instant of the fruit of their own, and the labours of their ancestors; which

*Bocchoris*

*Bocchoris* thought so unfriendly to industry and improvement, that he made it the first object of his attention, to ascertain the rights of the crown, and point out the independent property of the subject.

The laws of *Sesostris* which had been set aside, were now restored, and such others added, as he thought necessary and beneficial to the state; particularly the first commercial laws, and ° others relative to contracts and agreements. He enacted, that a debtor should be free from any claim, where there was no written proof of the debt: † and that those who lent their money upon usury, should not receive interest, after it had doubled the principal. He subjected all property to the payment

° Diodorus, lib. 2. † Ut supra.

of debts, but would not permit the body of the debtor to be seized, as the state required his assistance in peace and war, thinking it unjust and impolitic, to permit the avarice of a creditor to deprive the state of the services of a useful subject. This law was carried to *Athens* by *Solon*, and there called the *Scisacthia*. Finding that there was not sufficient money in circulation to supply the exigencies of individuals; to establish credit, he made a law, by which his subjects were permitted to pledge the bodies of their fathers, for the payment of a loan; and that if the debtor refused to pay the debt, or died, without redeeming the pledge, he should be deprived of funeral rites,

These, laws judiciously founded on the principles and disposition of the  
*Egyptians,*

*Egyptians*, were universally admired, and in force seven hundred years after the reign of *Bocchoris*, when *Egypt* was subdued by the *Romans*. He was justly ranked amongst their most famous legislators, and regarded as one of the wisest and best kings of *Egypt*.

The only public building attributed to him, was a beautiful and magnificent portico, on the east side of *Vulcan's* temple.

In the forty-fourth year of his reign, *Sabacón*, the *Ethiopian*, entered *Egypt* with a powerful army, and conquered it; what became of *Bocchoris* after this reverse of fortune, is not well known\*.

THE

\* *Eusebius*, after *Julius Africanus*, says, that *Bocchoris* was taken in battle, and burnt alive by order

THE TWENTY-FIFTH DYNASTY  
OF THE ETHIOPIANS.

S A B A C O N,

Anno A. C.

737.

*SABACON*'s late victory opened him a way to the throne, and the submission of the *Egyptians*; they, ever ready to transfer their allegiance, knew not what it is to love their king, and entertain a warm regard for a beneficent and excellent sovereign. *Bocchoris*, adorned with eminent virtues, the father of his people; and the blood

der of *Sabac*; this is so foreign to the character of *Sabac*, by *Ælian* and *Herodotus*, that it cannot be credited.

royal

royal funk, with their honour and fidelity; truly does the historian charge them with baseness: their ties, indeed, to their king, were only those of slaves to their master, from whose glory or disgrace, they received no consequence, or degradation. Was it possible to palliate the crime of breaking every social and moral obligation, the merits of *Sabacon* may lay claim to that possibility, and apologize for their ready obedience to him: contrary to the general disposition of the *Ethiopians*, he encouraged men of ingenuity, 'was pious and just, and of 'so merciful a temper, that he did not put one *Egyptian* to death during his residence in *Egypt*, and totally abolished the laws which inflicted death on delinquents. He employed malefactors in the most

Ælian.      Herodotus, lib. 2.

laborious works, that whilst they were rendered of public utility, that may deter others from male practices. A punishment more dreadful to malefactors than death. Many of the most abandoned would feel the keenest grief and mortification, in being seen by their relations, and former reputable associates, chained to a barrow, or in the habit of slaves, labouring on the public roads, or fortifications, who consider immediate execution as a friendly relief from a burthensome existence. *Sabacon* observing the danger the cities were exposed to, from the lowness of their situation, ordered the criminals to carry a quantity of earth, proportioned to their crimes, to the cities they inhabited; by which means, the cities were elevated, and rendered more healthy and beautiful. The earth taken out of *Sesoftris's* aqueducts and canals, had been applied

plied by him to this use, and was very serviceable in protecting the cities from the ill effects of the inundations of the Nile; and it is a matter of surprize, that no one of the many kings, who reigned between *Sesostris* and *Sabakon*, pursued a plan so obviously beneficial to the public.

The city of *Bubastis* was particularly improved by this law, in point of commodiousness and elegance, though not in reputation, as it handed down to posterity, no honourable character of the discipline of the city, nor left the least room to admire and applaud the morals of the inhabitants. “ ‘In this  
“ city *Sabakon* built a temple, and de-  
“ dicated it to *Bubastis* (the moon); it  
“ was situated in a peninsula formed by

\* Herodotus, lib. 2.



“ two canals cut from the *Nile*, each of  
 “ which was an hundred feet wide,  
 “ shaded by trees planted on either  
 “ bank. The temple was of a cir-  
 “ cular form, about one thousand eight  
 “ hundred and seventy-five feet in cir-  
 “ cumference, which you entered by a  
 “ magnificent portico, ornamented with  
 “ statues nine feet high, and encompaf-  
 “ sed by a grove of lofty trees, inclosed  
 “ within a wall beautified with figures  
 “ engraved on the stones. It stood in  
 “ the highest part of the city, and was  
 “ seen at a great distance in all the ad-  
 “ jacent country.”

*Sabacon* having reigned in *Egypt* twelve  
 years, resigned the throne to his son,  
 and retired to his paternal dominions.  
 He was ranked amongst their legisla-  
 tors, is called <sup>t</sup> *So* in the Septuagint,

<sup>t</sup> 2 Kings, xvii. 3, 4-

and was solicited by *Hofea* king of *Israel*, to join his forces against *Salmanasar* king of *Affyria*.

S E V I C U S,

Anno A. C.

725.

MANY regulations in government, dictated with consummate wisdom, and answering all the end expected from them at the time of their institution, have sometimes been continued longer than they were advantageous and beneficial to the kingdom: the grant of lands which *Sesoftris* made to every soldier for his maintenance, was founded on the truest politics, as it employed in peace, a numerous body of men in cultivating waste lands,

lands, saved the nation the expence of maintaining the army, and increased the revenues : but when the reason for employing them no longer existed, and the tenants were enriched, the spirit and design of the institution was destroyed, and what was still more pernicious, the soldiers discovered no readiness to leave their pleasing retirements, where they enjoyed affluence and quiet, to enter upon the fatigue and dangers of war ; so that, they were a useless and dangerous body to the empire.

This evil, *Sevicius* saw and determined to remedy ; a step worthy of a great prince attentive to the advantage of his kingdom ; but to remove four hundred and ten thousand men from their estates, the only body professing arms in the *Egyptian* dominions, was full of danger, and required precaution, resolution and address. *Sevicius*, without

out taking any previous measures to retain them in his interest, or continue their dependance, at once disembodied them, that being no longer militia, they may be deprived of the only title they had to their estates: used to receive implicit obedience, he did not consider that the submission of his subjects was extorted by fear, without the least concurrence of the will, or attachment to his person; that they would dare to neglect, or attempt to shake off the shackles of his power; that the fear which awed the people, was not produced by him, but the standing militia; that by disbanding them, he disrobed himself of power, and that they, deprived of the emoluments which bound them to his interest, would not, if required, follow his banner. Whilst things were in this unsettled situation, *Salmanasar* king of *Assyria* invaded *Egypt* with a numerous army; and

*Sevicius*

*Sevicius* summoning the disbanded troops  
 to follow his standard, they refused to  
 obey. In this dilemma, <sup>a</sup> *Sevicius* went to  
 “ the temple of *Vulcan*, and was ex-  
 “ horted by that god to take courage,  
 “ and assured, that if he marched out  
 “ against the enemy, he should conquer  
 “ them; assembling therefore a body  
 “ of artificers, traders, husbandmen, and  
 “ whomsoever would follow him, he  
 “ marched to *Pelufum*: in the night af-  
 “ ter his arrival, a multitude of rats  
 “ entering the enemy’s camp gnawed  
 “ their quivers, bows, and the thongs  
 “ of their shields in pieces. The *Affy-*  
 “ *rians* finding themselves thus disarmed  
 “ in the morning, fled, and suffered  
 “ greatly in their flight. Wherefore a  
 “ statue of stone was erected in the  
 “ temple of *Vulcan*, representing a king

<sup>a</sup> Herodotus, lib. 2.

“ with

“ with a rat in one hand, and these  
 “ words issuing out of his mouth : who-  
 “ ever beholds me let him learn to be  
 “ religious.”

“ *Josephus* gives a different account of this expedition ; he says, that after the *Assyrian* had spent much time, to little purpose, in the siege of *Pelufium*, had raised his works as high as the walls of that city, news was brought him, that the king of *Ethiopia* was on his march to assist the *Egyptians*, and intended to cross the desert to fall suddenly on the *Assyrian* army ; and that this intelligence caused him to raise the siege and retreat \*.

*Herodotus*

\* *Joseph. Ant. Jud. lib. 10. cap. 1.*

\* *Josephus* calls the *Assyrian* king who retired from *Pelufium*, without ravaging *Egypt*, *Senacherib*, which is evidently a mistake ; that prince did not ascend the *Assyrian* throne until ten years after this event. He

T

could

*Herodotus* received his fabulous narrative from the priests ; and it is thought to have been borrowed from the account of the destruction of the *Assyrian* army under *Senacherib*, successor of *Salmanasar*, by the angel, mentioned in the second book of Kings, and by *Berosus*.

The arts do not appear to have been improved in the latter reigns, nor do we discover an endeavour to transcend the bounds they were skilled in: the laity, often engaged in revolutions and civil disturbances, seem to have lost their taste and force of genius ; but the sciences, in the calm retreats of the

could be no other than *Salmanasar*, who not succeeding in his attempt upon *Egypt*, marched against *Samaria*, and after a three years siege, taking it, led the *Israelites* into captivity. *Senacherib* succeeded in his expedition against *Egypt*, as will be seen in the next reign.

priests,

priests, particularly astronomy, was improved; \* their knowledge of the motion of the heavenly bodies was extensive; they calculated an eclipse of the moon, which happened on the nineteenth of *March*, three hours and twenty minutes before midnight in the fifth year of this reign, the first on record; and two others in the following year, one on the eighth of *March*, and the other on the first of *September*.

When the above author asserts, that their knowledge of the motion of celestial bodies was extensive, he can only mean comparatively with the rest of the world at the same time, and undoubtedly they excelled in the science: some have indeed set up the *Chaldeans* in opposition to them, but with great

\* Marsham, p. 474.



impropriety, as they are allowed to have applied themselves to the study of astrology, rather than to astronomy.

The *Egyptians* knew that an eclipse of the moon was occasioned by the immerging of that planet into the earth's shadow; and <sup>7</sup> *Diodorus* says, they had acquired the art of constructing astronomical tables, and by their assistance ascertained the motions and revolutions of the stars<sup>2</sup>; that they conjectured, that comets had a periodical revolution, and that the earth and planets revolved round a common center, and their own axis at the same time. This, however well founded, is not hinted by *Herodotus*, whose attention to every part of *Egyptian* learning, could scarcely have admitted of an omission in so impor-

<sup>7</sup> *Diodorus*, lib. I.

<sup>2</sup> Ut Supra.

tant a point of knowledge: their ideas of the nature and motion of the cœlestial bodies were at best confused, uncertain and incorrect, and the most ingenious writers have been obliged to confess, that their vague system was altogether inexplicable and full of contradictions.

With respect to the magnitude of the planets, their experiments were too futile and inaccurate to give them any tolerable information, not to mention the errors they must have incurred through an ignorance of physics: for example, to know the diameter of the sun's disk, as soon as they discovered a ray of that planet, they caused an horseman to start and gallop until the disk of the sun was clearly above the horizon; and knowing the distance which the horseman gallopped in an hour, and the time that planet took in rising upon

the plane of the horizon, calculated the sun's diameter.

The *Egyptian* year consisted of three hundred and sixty-five days, both by the testimony of the *Milesian* astronomer, and *Herodotus*, who says, "that their years consisted of twelve months of thirty days each, to which five days were annually annexed to complete the period." This concurrent evidence seems to ascertain, that the *Egyptians* knew nothing of the erroneousfness of this computation. But to this it is replied, that the *Egyptians* had two years, the astronomical and the civil year; the former known to the priests, consisting of three hundred and sixty-five days, and six hours, the latter consisting of three hundred and sixty-five days only, in general use; not to accurately ascertain periods of time, but purposely intended

tended by its retrograde motion, to pass their annual festivals by degrees through every day of the year: by this method of computation, they gained on the solar year, one day every four years, and one whole year in one thousand four hundred and sixty years\*.

The affinity between sculpture and painting is so near, and the ideas of both arts flowing almost in the same channel, it is probable they were discovered and practised about the same time; the stile of the former has been.

\* The *Egyptian* year continued to consist of twelve months, the first called *Thot*, 2d *Paophi*, 3d *Athyr*, 4th *Chejac*, 5th *Tybi*, 6th *Mecbeir*, 7th *Phamenoth*, 8th *Pharmuth*, 9th *Pachon*, 10th *Pauni*, 11th *Epiphi*, 12th *Mejori*, with five additional days, until they were subdued by the *Romans*, when they intercalated a day at the end of their year between the 28 and 29 of *August*; the first day of their year corresponded to the 29th of *August* of the *Julian* year.

occasionally shewn; the latter, of which the *Egyptians* are said to have been the inventors, was displayed on the ceilings, on the pillars, and other parts of the temples and magnificent buildings: oils could not have been used in those paintings, they deaden the brilliancy of colours, which were laid on without shading or softening, and were of so corrosive a quality, that they perforated the smallest pores, assumed the hardness of adamant, and maintain their lustre even to this time, with a freshness that looks as if they were still wet from the painter's brush; if they had discovered the beautiful expressive effect a gradation and opposition of colours have in painting, they would doubtless have shewn it in the decorations of their grandest buildings. The ceilings of the temples and mausolea were generally over-laid with the brightest azure, studded with stars of

gold, the pillars and walls with figures of the sacred animals, hieroglyphics, and foliage, in which the shape, not the colour of the animal was considered; leaves of gold and silver were mingled with red or blue; and nature seems to have been as little attended to, as in the present taste of *Chinese* painting: but however imperfect their performances were, they were held in high estimation; “*\* Candaules* a king of *Lydia*”  
 “who reigned from the third year of  
 “*Sabacon*; to the eighth of *Sevicus*,  
 “gave for a picture of a battle, its  
 “weight in gold.”

Thus stood the general state of the government, arts and sciences, when *Sevicus*, after reigning twelve years, paid the debt of nature, and was succeeded by his brother

TERA-

\* Pliny.

## TERACUS, OR TERHAKA,

Anno. A. C.

713.

*TERACUS*, who had reigned in *Ethiopia* from the death of his father *Sabacón*, on the demise of his brother *Sevicus* repaired to *Egypt*, and taking possession of his dominions, again united the kingdoms of *Egypt* and *Ethiopia*. In which he was scarcely settled, when *Senacherib* (who had just succeeded to the throne of *Nineveh*) determined to revenge the disgrace which *Teracus* had brought on his father *Salmanasar*, in compelling him to raise the siege of *Pelufium*, made a descent upon *Egypt*, ravaged the *Delta*, and carried away vast

numbers of *Egyptians* into captivity. When, according to archbishop *Usher*, and Dr. *Prideaux*, the prophecy of the prophet *Nabum* was fulfilled; who thus elegantly foretold the event: "Speaking of *Nineveh*, the prophet says, " Art thou better than populous *No* " (*Pelufum*), that was situated amongst " the rivers, (the *Delta*, on the eastern " side of which was *Pelufum*, is full " of rivers) that had waters round about " it, whose rampart was the sea, and " her wall was from the sea?" (*Pelufum* was situated on the eastern mouth of the *Nile* adjoining to the sea, and a wall was built by *Sesoftris* from the sea-shore by *Pelufum*, a-cross the *Isthmus* to the city *Hieropolis* on the *Red Sea*.) " *Ethiopia* and *Egypt* (united " under *Teracus*) were her strength, and

\* *Nabum*, chap. iii. v. 8, 9, 10.

" it



“ it was infinite; *Put* and *Lubim*”  
 (which means *Lybia*, a part of the  
*Egyptian* dominions) “ were thy help-  
 ers. Yet was she carried away, she  
 went into captivity: her young chil-  
 dren also were dashed in pieces at  
 the top of all the streets; and they  
 cast lots for their honourable men,  
 and all her great men were bound in  
 chains.”

Whatever were the natural abilities,  
 or accomplishments of *Teracus*, he had  
 no opportunity of displaying them, be-  
 fore the *Affyrian* army desolated his  
 dominions; an event, not only injurious  
 to liberal productions; and the fortunes  
 of individuals, but to the general  
 system of government, and the sove-  
 reign's authority in particular, who,  
 no longer supported by the army, and  
 basely deserted by his subjects, was,  
 some

some few years after the *Assyrian* invasion, oppressed, and his kingdom of *Egypt* being seized by the most powerful traitors, was divided into twelve separate and independent kingdoms. He reigned in *Egypt* twenty years, and was succeeded in the district of *Sais*, (according to *Eusebius*) by *Merres*, an *Ethiopian*; of whom, or the other eleven kings, we find very little recorded, until *Psammitichus* swayed the sceptre in *Sais*.

# THE TWENTY-SIXTH DYNASTY.

## OF THE SAITES.

Anno A. C. 693.

MERRES seized the throne, and held  
it - - - - - 12 years.

Anno

Anno A. C. 681.

STEPHINATES seized the throne, and  
held it     -     -     -     -     -     7 years.

Anno A. C. 674.

NECHEPSOS seized the throne, and held  
it     -     -     -     -     -     -     6 years.

Anno A. C. 668.

NECHO seized the throne, and held  
it     -     -     -     -     -     -     8 years.

*Necho* was killed in battle by the  
king of *Ethiopia*, 'when *Psammitichus*,  
his son, fled into *Syria*, from whence  
he was recalled by the other kings,  
after the *Ethiopians* had evacuated  
*Sais*.

' Herodotus, lib. 2.

PSAMMITICHUS,

Anno. A. C.

660.

THE usurpers, well acquainted with the disposition of the people to violence and resentment, acted in their several kingdoms with caution and address; they constituted each a counsel of a few select persons, to inspect and transact public affairs, confirmed the old laws and customs, and backing such new regulations, as they thought necessary for the good of their kingdoms, by a standing army, established subjection and order.

Yet, notwithstanding their precaution, it was in danger of not being  
durable ;

durable ; compulsion influenced ; no natural or moral obligation tied them to their master ; and whenever those arts and means slept, by which the principality was gained, or the sovereign was found defective in art, or penetration, his power must totter, and his adherents could have no scruple to dispossess him of a throne, to which they could lay as good a claim as himself. This, the sovereign was aware of, and therefore, looked into every man's conduct with a scrutinizing suspicious eye, and sifted every action and design.

The kings entered into a strict offensive and defensive alliance, indispensably necessary to resist the incursions of their powerful neighbours, and mutually countenance and support each other's authority in their several kingdoms. But a union between princes of their  
complexion,

complexion, whom no principles restrained from treachery, could not be lasting. They had been witnesses to each others chicanery and subtilty; and suspecting every incidental infringement of treaty, to be a premeditated attempt to aggrandize power, were continually engaged in controversy and cabals.

Before their feuds dissolved the general alliance, they concurred in building a mausoleum, called the Labyrinth, by the lake *Mæris*, to be a monument of their reign, and receive their bodies when dead \*. “ This<sup>d</sup> building,” *Herodotus*, who examined it very carefully, says, “ exceeded in magnificence every structure he had seen, or heard of; it contained twelve

<sup>d</sup> Herodotus, lib. 2.

\* *Dædalus* is said to have built his labyrinth at *Crete*, after the above model.

" vaulted halls, to which you entered  
 " by the same number of doors, six  
 " towards the north, and six towards  
 " the south; over which, were fifteen  
 " hundred chambers, and the like num-  
 " ber beneath; which being the se-  
 " pulchres of the kings, and holy  
 " crocodiles, were held sacred, and  
 " kept from the sight of strangers.  
 " \* The communication between the  
 " various apartments, was so exceed-  
 " ly intricate, that without a guide,  
 " it was impossible to explore them.  
 " The roof and walls were of white  
 " marble, adorned with various pieces  
 " of sculpture. The ceiling of the  
 " halls, was supported by white mar-  
 " ble pillars, highly polished. At  
 " the angle, which terminated the la-  
 " byrinth, was a pyramid forty fa-  
 " thoms in height, entered by a sub-

\* Strabo, lib. 17. page 1165.

"terraceous passage, and adorned with  
"figures of animals larger than life."

This is the only monument recorded to have been built by the twelve kings, between whom the alliance had subsisted some years, without material interruption; when, meeting on an appointed day, to sacrifice in the temple of *Vulcan* at *Memphis*, and being about to offer a libation, on the last day of the solemnity, the high priest forgot to bring one of the twelve golden bowls, which were made for the kings use on these public solemnities; the priest did not discover his omission, until he had delivered a bowl to each of the kings, excepting *Psammitichus*, who stood last in rank; and not being willing to interrupt the sacrifice by delay, took off his brazen helmet, and holding it in his hand, performed the libation: each of the other kings had an hel-



met like *Psammitichus's*, and wore it at that time; nor had *Psammitiebus* any concerted design in offering the libation out of his helmet; but the other kings recollecting a prediction of the oracle, "That he who offered a libation out of a brazen bowl, should be king of all *Egypt*,"—though they would not put him to death, (because on examination, they found him innocent of any evil intention) unanimously agreed to deprive him of his territories, and banish him to the fens, with a strict injunction not to interfere in the affairs of *Egypt*. Breathing revenge against the authors of his disgrace, he sent to consult the oracle of *Latona*, in the city of *Butus*, and was informed by it, "That he should be revenged by men of brass, suddenly rising out of the sea." Not comprehending the possibility of receiving succour from men of brass, he conceived not the least hopes

hopes from the answer of the oracle. Not long after, some *Ionian* and *Carian* pirates, driven by a tempest on the *Egyptian* coast, landed in brazen armour. An *Egyptian*, who had never before seen men armed in that manner, went to the fens, and acquainted *Psammitichus*, that men of brass, risen out of the sea, were ravaging the country: he, no longer doubting of the accomplishment of the prediction, by promises of ample rewards, engaged the *Ionians* and *Carians* in his interest, and by their assistance, subdued and dethroned the other kings.

The civil wars being now entirely ended, and the twelve kingdoms united under one prince, *Psammitichus* added a portico to *Vulcan's* temple, at *Memphis*, facing the south; and in the front of the portico, built an edifice for the

residence of *Apis*, adorned it with a variety of figures in sculpture, and surrounded it with colossian statues eighteen feet high.

His attention was soon withdrawn from the indulgence of his taste and piety, to the preservation of his dominions; the ancient enemies of *Egypt*, the *Affyrians*, made incroachments on the frontiers of his kingdom, and forced him into a war, the particulars of which are not known.

We find him likewise engaged in a war with the *Syrians*, which continued the greater part of his reign, (the siege of *Azotus*, the most memorable for its duration on record, lasting nine-and-twenty years) and was productive of events most important and advantageous to his people. The *Greeks* who  
served

served him in the civil wars, and contributed so particularly to his victories over the confederate kings, were at this time in his army, and in a general engagement complimented with the post of honour; a distinction probably resulting from the gratitude of *Psammitichus's* disposition, but devoid of sound policy and wisdom; he did not foresee the consequence of degrading the *Egyptian* reputation, wounding their spirit of emulation, and desire of fame: they would not forsake their king in his exigence, just entering upon the battle, nor basely submit to have their natural honours planted on a foreign brow, but nobly shewed their resentment, fought with surprizing bravery, gained a complete victory, manifested that they were not unworthy of the honour, which their sovereign conferred upon strangers; and to avoid the

like disgrace in future, two hundred thousand men immediately quitted the camp, nor could the most earnest importunities prevail on them to return. † They marched to the confines of *Ethiopia*, and there selecting a convenient situation, established an independent state.

The desertion of almost one half of his army, must have been fatal to a prince bent on military glory, and weakened the nation very materially, in a less provident reign than the present; but *Psammitichus*, attentive to the real advantage of his kingdom, made this incident productive of the greatest benefit and honour to his country. His intercourse with the *Greeks*, had shewn him the folly of the *Egypt-*

† Diodorus.

*tian* superstitious dread of the sea, the benefits accruable to a state from maritime commerce, and a free communication with the world; and made him resolve, to compensate for the loss of so many subjects, <sup>a</sup> to open his ports, favour navigation, encourage strangers to settle in his dominions, and allow them particular privileges. He rewarded the *Carians* and *Ionians*, with great liberality from his treasury, and <sup>b</sup> settled on them lands in fee, on both sides of the *Nile*; a tenure never before granted to any subject; and to eradicate the illiberal opinion the *Egyptians* entertained of all foreigners, he educated his children in the *Greek* language and manners <sup>1</sup>.

From this period the *Egyptians* became more polished, the intercourse of

<sup>a</sup> Diodorus. <sup>b</sup> Herodot. lib. 2. <sup>1</sup> Diodorus.

other nations refined their address, expanded their sentiments, and giving a pleasing urbanity to their learning and skill, caused speculative men to resort to *Egypt* from various parts of *Greece* and *Asia*, as to the seat of polite learning and profound erudition.

This amiable change of disposition, and improvement in *Egyptian* politics, was in danger of being ruined in its infancy, by the *Scythians*, a savage people, who had ravaged upper *Asia*, entered *Syria*, and threatened *Egypt* with an invasion, in no condition to oppose their victorious armies. To avert a storm, which could not but be fatal to all his labours, and excellent regulations, *Psammitichus* went to the *Scythian* camp in *Syria*, and so skillfully applied his attentions and presents,

sents, that they retreated, and left *Egypt* undisturbed.

This judicious step, which evidently shews the penetration, address, and discernment of *Psammitichus*, is the last recorded of that excellent prince, and may be considered amongst his most beneficial actions, as it preserved, what had been adjusted with so much wisdom and success, and continued to his people, the power of cultivating that field of wealth and elegance, which he had opened to his dominions. He died in the forty-fourth year of his reign, at *Sais* his capital, full of glory, and was buried there in the temple of *Minerva*\*.

\* Strabo, lib. 17.



*Sea*, is such, that a voyage to either might have been accomplished by these early navigators, in the time *Solomon's* fleet was absent.

This parity does not continue in every particular: not to insist on the dangers they must have encountered in traversing the gulphs of *Ormus*, *Scindi*, and *Cambray*, in doubling cape *Comorin*, in their little gallies, and abundant other circumstances, which must immediately occur, and wound the credibility of that voyage, we cannot but remark that the learned *Bochart*, and other ingenious writers advocates for *Ceylon*, rest their opinion, on their derivation of the name of the island. If derivation is sufficient to constitute an opinion, a positive name must have much more evidence; *Sofala* is now called by the same name. (all but the mutation of a letter)

*Opbir* was known by to the ancients, in the Greek version of 1 *Kings*, cap. ix. ver. 28, it is called Σωφίρα (*Sofira*), and in the *Alexandrian* copy Σωφαρα (*Sofara*). And not to depend on this evidence alone, *Josephus* speaking of *Opbir*, places it in *Ethiopia*, and says, they brought to the king " Πόλυς Ελεφας, Αἰθίοπες τε καὶ Πιθήκοι, much ivory, *Ethiopians*, and monkeys.

The similitude between the ancient and present name of *Sofala* substituted in the place of *Opbir*, the particular mentioned by *Josephus*, that the fleet brought *Ethiopians* to *Solomon*, the facility of the navigation from the *Red Sea*, to *Sofala*, and its situation on the same continent, from which they embarked, do not seem to leave a doubt

" *Josephus*, *Antiq. Jud. lib. 8. cap. 7.*

that *Salomon's Ophir*, is the modern *Sofala*.\*

The

\* With respect to the objection, that *Sofala* cannot be the *Ophir* of *Solomon*, because its distance from the *Red Sea* is too short to take up three years, the time *Solomon's* fleet is said to have been absent: we must observe, that the expression used in the 1st *Kings*, x. 22. that the navy returned from *Ophir* once in three years, only conveys, that the fleet sailed in one year, was absent the second, and returned in the third: and indeed it does not appear probable, that they could perform it sooner, "for they always landed in *Lybia* (*Africa*) about the time of the autumnal equinox, and "that being over, they sowed the land (in *October* or *November*) waited the time of harvest, " (*March* or *April*) and then cut the corn." *Herodotus*, lib. 4, p. 364. The residue of the second year they were engaged in collecting the gold, ivory, and other commodities, and returned with their lading in the third year, which was always immensely rich. *Solomon* got in one voyage 450 talents of gold, (2 *Chron.* viii. 18.) which amounts, according to *Prideaux*, Conn. Vol. I. ad annum 740, (who

The *Phenicians* to whom *Pharoah* entrusted this grand expedition, executed his commands with great fidelity, and carried his fleet by the coast of *Mosambique* and *Sofala*, round the *Cape of Good Hope*, and entering the *Mediterranean* by the straits of *Gibraltar*, arrived in the *Nile*, the third year after they sailed from the *Red Sea*.

By this voyage, the ancients gained a more perfect knowledge of the *African* coast, and extended their geography, which had not been ascertained beyond the limits delineated in *Sesostris's* maps.

(who estimates the talent equal to 7200*l.* sterling) to three millions two hundred and forty thousand pounds sterling: and according to Dr. *Cumberland's* account of the *Hebrew* talent, to two millions two hundred and eighty-four thousands, one hundred and two pounds, and seven-pence half-penny.

Their best geographers, had but little more intelligence of countries, than that there were such. They knew only a small part of *Asia* and *Africa*, nothing of the northern parts of *Europe*, and probably very little of the interior, and more western parts of it. It is conjectured that they knew the nature of the climate under the equator, from *Homer's* description of the garden of *Alcinous*, but no where intimated, that they were at all acquainted with the extent and variation of the climates, without the tropics.

As for the mathematical part, the very essence of the science, scarcely a trace discovers they had an idea of it. \* *Homer* alone, in his beautiful description of the shield which *Vulcan* made for *Achilles*, says that the artist did

\* *Iliad* xviii. verses 606, 607.

Εἰ δ' ἐπίθῃ ποταμοῖο μέγα θινὸς ὠκεανοῖο  
 Ἀντυγα παρ' πυμάτην σάχλος πύκα ποιητοῖο.

Round the vast shield, with skill refin'd en-  
 grave,

The girding waters, of the briny wave.

A thought probably conceived, from the accepted doctrine, that the earth was a plane furrounded by the ocean. This branch of science received little or no cultivation from the *Egyptians*. *Anaximander*, a *Greek* of *Miletus*, who was born whilst *Pharoab Necho* was on the throne of *Egypt*, and died in the sixty-fourth year of his age, endeavoured to perfect geography by the assistance of astronomy and geometry; and notwithstanding, an ignorance of the globe's superficies prevailed, with very little improvement, during the *Greek* and *Roman* empires: and indeed more light has been thrown

upon this subject, within the last century, than it received before, from the creation of the world.

*Pharoah Necho* having accomplished his expedition, and established a respectable marine, marched a formidable army against the *Assyrians*. In his march to the *Euphrates*, being unexpectedly opposed by *Josiah* king of *Judab*, whose dominions lay between *Egypt* and *Assyria*, an engagement ensued in the plains of *Megiddo*, in which *Josiah* was mortally wounded, in his chariot by an arrow, and his army totally routed. (° On this prince, *Jeremiah* composed an elegy in verse). From the field of battle, the *Egyptian* army pursued the first plan of operation, and advancing to the *Assyrian* frontiers, took

° *Josep*, *Antiq.* lib. 10. cap. 5.

the city *Carchemish* situated at the confluence of the *Euphrates* and the *Araxes*, and having ravaged the country three months, without opposition, turned his forces against the *Jews*, and seizing *Jeboabaz*, the youngest son of *Josiah*, at *Riblah*, whom the *Jews* had raised to the sovereignty, he loaded him with chains, and marching to *Jerusalem*, seated his elder brother *Jeboiakim* on the throne, imposing on him an annual tribute of one hundred talents of silver, and one talent of gold\*.

\* According to Dr. Cumberland, the Hebrew talent of silver is equal to — — 353 11 10½ sterling

An hundred talents in *English* money, amount to — — 35,359 7 6

The talent of gold, according to the same person, is — — 5,075 15 7½

The annual tribute was — — 40,435 3 1¼

X 4 At



At this period the reputation, power, and grandeur of ancient *Egypt* were in their meridian ; the arts necessary to the conveniency of society, and the magnificence of individuals, were practised with elegance, and sciences reduced to an accuracy, they did not transcend for a long time after. *Pharoah Necho* had a formidable army on foot, a fleet in the *Mediterranean*, and another in the *Red Sea*, and besides the proper dominions of *Egypt*, governed *Syria*, held *Judea*, and the provinces on the *Euphrates* (part of the *Affyrian* empire) tributary, was courted by the *Grecian* states, and aspired to the sovereignty of *Asia*.

*Affyria*, long formidable to *Egypt*, had been on the decline for some years ; and at this time, through the effeminacy and inattention of its sovereign *Sardanapalus*, and the turbulent disposition

fit of some of the nobles, falling into anarchy and confusion, became an easy conquest to *Nebuchadnezzar* king of *Babylon*, a prince of boundless ambition and military genius; who considering the provinces which *Pharoah* *Necho* had dismembered from the *Affyrian* empire, as now belonging to his dominions, marched at the head of an army to recover them out of the hands of the *Egyptians*. “*Pharoah* being informed of *Nebuchadnezzar*’s design, advanced with a numerous army to oppose him, and soon coming to an action, near the *Euphrates*, was routed with a great slaughter of his troops, and with the battle, lost the provinces, *Syria* and *Judea*; the enemy pursuing his flying army to the walls of *Palustium*.”

“*Josep. Jud. Anti. lib. 10. cap. 6.*

This

This unfortunate event, at once terminated *Pharoah's* ambitious views, and threw a cloud over the glory his great achievements and merits justly entitled him to: he survived his losses four years, and probably enjoyed his throne in peace.

### A P R I E S,

Called in the Old Testament,

**PHARQAH HOPHRA.**

Anno A. C.

600.

WE might have expected, that the most early object of this monarch's attention would have been, to resent the disgrace his father had received from

*Nebuchadnezar,*

*Nebuchadnezzar*, and endeavour to retrieve the honour of his country: undoubtedly his pride was mortified and passions inflamed; but prudence intervened, and restrained him from action. The united power of the kingdoms of *Babylon* and *Assyria* awed the world, and kept *Apries* from so dangerous an enterprize.

*Jeboiakim*, whom *Pharoah Necho* had seated on the throne of *Judab*, was carried away captive to *Babylon*, and *Zedekiah* being advanced to the throne by *Nebuchadnezzar*, *Apries* entered into an alliance with him, and finding himself in no danger of an attack from the continent, “<sup>a</sup> sent his fleet against

<sup>a</sup> Herodotus, lib. 2. Diodorus, lib. 1. Tremellius and Junius in Ezek. xxix. cap. Usher ad ann. mundi 3415 and 3430, &c. Bunting ad A. M. 3360. Alsted, in chron. Egyp. reg.

“ the *Cypriots*, *Tyrians*, and *Sidonians*,  
 “ took the city of *Sidon*, and some other  
 “ cities in *Phenicia*, possessed himself  
 “ of *Cyprus*, vanquished the united fleets  
 “ of *Phenicia* and *Cyprus*, and returned  
 “ loaden with the spoils of the enemy.  
 “ ‘ This success rendered him so in-  
 “ solent and vain as to boast, that the  
 “ power of a God, could not dispossess  
 “ him of his kingdom ; to which *Eze-*  
 “ *kiel* alludes, ‘ when he calls him the  
 “ great dragon, that lieth in the midst  
 “ of his rivers, which hath said, My  
 “ river is mine own, and I have made  
 “ it for myself.”

The alliance with the king of *Ju-*  
*dab*, a prince tributary to *Nebuchadne-*  
*zar*, who could neither promote the  
 interest of *Egypt*, or throw sufficient

‘ Herodotus, lib. 2.

‘ Ezek. xxix. 3.

weight into the scale of power, to protect it against the armies of *Babylon*, could not be founded on any principle of human policy, and can be only considered as preparatory to those afflictions, almighty providence determined to pour on his kingdom.

*Zedekiah* having withdrawn himself from the *Babylonish* yoke, a powerful army under *Nebuzar-adan*, *Nebuchadnezzar's* general, entered *Judah*, and invested *Jerusalem*; in this distress, *Zedekiah* sent ambassadors to his ally *Aphries*, to require his assistance; who marched with a numerous army to his relief; but seeing the *Chaldeans* advancing to attack him, retreated into his own country, and left *Zedekiah* exposed to an enraged and too powerful

<sup>1</sup> Ezekiel xvii. 15.

enemy. This base desertion was fatal to Zedekiah, and Jerusalem fell into the hands of Nebuzar-adan, on the ninth of June, in the year before Christ, five hundred and eighty-seven, when the temple and palace were plundered and burnt to the ground. This infamous violation of faith, immediately incurred the divine displeasure, who declared by his prophet, "All the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel. When they took hold of thee by thy hand, thou didst break, and rent all their shoulder; and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand." Nothing was ever more exactly fulfilled than this denunciation of vengeance.

▪ Ezekiel xxix. 6, 7.

*Nebuchadnezzar*, soon after the reduction of *Jerusalem*, led his forces, by divine influence, against the haughty city of *Tyre*, \* “ whose merchants “ were princes, and her traffickers the “ honourable of the earth.” The siege of this city was carried on † thirteen years, with inexpressible labour and fatigue, and occasioned one of the most memorable declarations, and open displays of almighty power exercised in the conduct of human affairs, recorded in the sacred books. † “ Son of man,” (says, the Almighty to his prophet *Ezekiel*) “ *Nebuchadnezzar* king of *Babylon*, caused “ his army to serve a great service against *Tyrus*: every head was made

\* *Isaiah* xxiii. 8.

† *Diocles Per. Hist.* lib. 2. *Philostratus Phoen. et Ind. Hist.* *Joseph. Jud. Antiq.* lib. 10. cap. 18.

† *Ezekiel* xxix. 18, 19, 20.

“ bald,



“ bald \*, and every shoulder was peel-  
 “ ed: yet had he no wages, nor his  
 “ army for *Tyrus*, for the service that  
 “ he had served against it: therefore,  
 “ thus saith the Lord God; Behold, I  
 “ will give the land of *Egypt* unto  
 “ *Nebuchadnezzar* king of *Babylon*; and  
 “ he shall take her multitude, and  
 “ take her spoil, and take her prey;  
 “ and it shall be the wages for his  
 “ army. I have given him the land  
 “ of *Egypt* for his labour, wherewith  
 “ he served against it, because they  
 “ wrought for me, saith the Lord God.”

\* The baldness of the heads of the *Babylonians*,  
 was owing to the pressure of their helmets; and  
 their peeled shoulders, to their carrying baskets of  
 earth, and large pieces of timber, to join *Tyre* and  
 the continent. Baldness was a badge of slavery,  
 and, with the peeled shoulders, shews that the con-  
 queror's army sustained even the most servile labours  
 in this memorable siege.

And

And another prophet says<sup>a</sup>, “ He shall  
 “ array himself with the land of E-  
 “ gypt, as a shepherd putteth on his  
 “ garment, and he shall go forth from  
 “ thence in peace.”

How do these sublime expressions  
 shew the facility, with which opu-  
 lence, power, and grandeur, are car-  
 tied away: when the Almighty con-  
 ducts the revolution, he transfers them  
 as a garment to another person, whose  
 agency is no farther necessary, than to  
 receive and cloath himself with it.

During the the thirteen years, which  
*Nebuchadnezzar* had been engaged in the  
 siege of *Tyre*, the afflictions of *Egypt*  
 gradually unfolded themselves in civil  
 discord; and breaking out into a rebel-

<sup>a</sup> Jeremiah xliiii. 12.

lion, headed by *Amasis*, at the time he was on his return from *Tyre*, he entered *Egypt* with his victorious army, as is supposed by the invitation of *Amasis*, laid waste the whole kingdom, drove the unfortunate *Apries* from his throne, and paid (as was foretold) the wages of his army in *Egyptian* captives and plunder.

The conquest of *Egypt* by the *Ethiopians*, the civil wars, and many other devastations, which had at various times distressed this kingdom, were apparently insignificant, to the misery it sustained from *Nebuchadnezzar's* invasion. Former troubles stagnated their liberal advances to civilization, impoverished particular districts, spilt much blood, and trampled on the regal power; however, they were not fatal to the being of the kingdom; its natural resources, soon rectified

rectified temporary injuries; and revived its former splendor and greatness. But *Nebuchadnezzar* sapped the sources of their strength: after spreading desolation from *Migdol*, a frontier town, on the north, to *Syene*, the southern extremity of *Egypt*, on the confines of *Ethiopia*, he collected all the riches he could, drove crowds of captives before his army to *Babylon*, and left behind him a body of troops under *Amasis*, to establish his power in *Egypt*, who effectually executed his instructions, and either brought over to his interest, or cut off, the shattered remains of the *Egyptian* army: The only troops left to oppose him, were thirty thousand *Greeks*; who, remembering with gratitude the kindnesses they had received from *Apries* and his ancestors, attached themselves to his fortunes, nor could be prevailed upon to desert him in his

distress. With this handful of men, the king venturing to engage the rebels in the plains of *Memphis*, was vanquished, and taken prisoner on the field of battle, from whence he was conveyed to his own palace in *Sais*, and strangled by the order of *Amasis*, according to the divine determination predicted by the prophet *Jeremiab*; " Thus saith, " the Lord, behold I will give *Pharoah* " *Hopbra*, the king of *Egypt*, into " the hand of his enemies, and into " the hand of them that seek his " life."

What a striking picture does this prince give us, of the instability of human greatness? Within the space of one year, the most flourishing kingdom in the world, containing ' twenty

\* *Jeremiab* xliv, 30.

\* *Herodotus*, lib. 2.

thousand

thousand cities; was laid waste; the king, whom success and opulence vainly flattered, that he was above the power of misfortune, was driven from his throne, forsaken by his subjects, and murdered by the man he had raised to honour and distinction. He reigned thirty years, and was the last descendant of the great *Psammitichus*.

It does not appear that *Apries* made any improvement in the laws, government, arts, sciences, or manners of his people: his war with the *Cypriots*, *Tyrians*, and *Sidonians*, engaged the former part of his reign; and the civil disturbances of his kingdom afterwards, were fatal to the growth and production of those excellencies, which adorn men and nations, and flourish only in the calm repose of peace, when the mind is undisturbed, and the genius unin-

fluenced by passion, conveys just and beautiful ideas, inculcates civility, and the milder arts of pleasing, feels the impulse of humanity, and impresses on society more general benevolence, politeness, and unanimity.

The less mankind are civilized, the less reluctance they have to the effusion of human blood: about this time, a disposition to war almost universally prevailed, which they entered upon with savage ferocity, without plan, or order. The height of their skill in conducting a siege, was to cut a trench round the city, and raise mounts equal to the fortification, from which they threw missile weapons against the enemy, whilst pioneers undermined the wall. The generality of sieges were little more than blockades, to reduce the enemy by famine, as those of *Jerusalem* and *Azotus*.

*Azotus.* In their wars they had no idea of securing advantageous posts, of using stratagem to draw the enemy into an incommodious situation, of laying ambuscades, surprizing convoys, lining defiles, annoying the enemy in their march, fatiguing their army, by keeping it in continual alarm, harrassing their rear in a retreat, or reducing it when distressed, for provision, by acting on the defensive, and protracting the campaign; nor did they endeavour to make a river, wood, or morass, protect or support their troops in battle, or attempted to render an inferior army, equal to a more numerous, by engaging on a spot, where great numbers could not be brought on to action. Manœuvres, evolutions, and the various arts now practised in war, were then unknown; they led on their cavalry,

Herodotus, lib. 2.

Y 4

infantry,



infantry, and chariots, in one promiscuous body to battle; numbers decided the fate of kingdoms, desolation spread wherever the victor came, and slavery awaited the captive: thus *Egypt*, full of wealth and riches, blest with natural elegances highly displayed by art, and adorned and beautified with stupendous works of genius, fell into the hands of *Nebuchadnezzar*, and was overflowed with blood, and the destructions of war.

The death of *Apries* left the state in an anarchy, and laid *Amasis* under some difficulty, how to fill the throne; he did not want power to support his choice; but even tyrants wish to flatter themselves with some appearance of virtue and propriety, though the essence of it never dictated to them a single action: in this dilemma, there passed an interregnum

regnum of one year, when *Amasis* feeling the distresses the people suffered for want of civil discipline, and the impossibility of giving peace and satisfaction to his country, without restoring the ancient form of government, ascended the throne, with the ' approbation of *Nebuchadnezzar*.

' Usher on the year 2432.

A. C.

Anno. 570.

INTERREGNUM.

A M A.

A. M. A. S. I. S.

Anno. A. C.

569.

THE *Egyptians* had scarcely began to taste the placid enjoyments of social quiet, before a restlessness of disposition and tendency to commotion discovered itself, in an irreverence for the king, excited by a reflection on the meanness of his extraction; the spirit of inattention to superiors, and depredation, contracted in the civil disturbances, had only subsided; the licentiousness of that unhappy period, gave so general a taste for indolence, luxury, and disorder, that it was readily disposed, on the first opportunity, to re-

new

new the late troubles. *Amasis* saw the growing evil, and by address, destroyed the seeds of disaffection. He commanded a large golden cistern, in which, they who came to visit him usually washed their feet, to be cast into the form of a god, and set up in public; to which, numbers continually resorting to pay adoration, he summoned the people to attend him, and acquainted them, that the god they worshipped, had been a vessel applied to the vilest use, though now held in the highest veneration: that he likewise, originally too mean to merit their particular regard, now raised to the sovereignty, and not acting in a manner unbecoming that high rank, was intitled to, and expected the attention due to their king. This seasonable, and spirited discourse, had all the effect he desired, suppressed their

murmurings, and raised his own reputation.

For him to introduce order into every branch of the civil government, which had been violated and disregarded by him, and teach subordination and obedience to laws, who had trampled on all obligations and distinctions in climbing to greatness, was no less extraordinary than arduous, and would indeed have been insurmountable to a moderate capacity; but *Amasis* found no difficulty, his institutions were so wisely calculated to promote the public good; that they were always received with pleasure, and his personal attention to the transaction of business, not admitting of any neglect or deception, justice was administered with exactness, and the several departments of government conducted with admirable regularity.

“ One

“ ‘ One law of his enacting has been  
 “ recorded with particular applause, by  
 “ which every individual was obliged  
 “ to give an annual account to the  
 “ governour of his province of his  
 “ name, profession, and means of sub-  
 “ sistence ; and whoever could not give  
 “ a satisfactory account of himself, and  
 “ shew that he supported himself by  
 “ honest means, was deemed guilty of  
 “ a capital offence, and punished with  
 “ death.” This law, according to the  
 above historian, was introduced by *Solon*  
 into the *Atbenian* code ; others attribute  
 it to *Draco*, who was prior to *Solon* :  
 this is certain, it was borrowed from  
 the *Egyptians*, observed by the *Atbe-*  
*nians*, and after them, by many other  
 states and kingdoms †.

† Herodotus, lib. 2.

‡ Marham, 594, 595.

From this specimen, we can form a general idea of his legislative abilities, and perceive that the high character, which many have given him, was not devoid of foundation. Authors who speak thus honourably of *Amasis*, consider him in the immediate exercise of the kingly office, abstracted from an idea of the base means, by which he forced himself into power: and in that point of view, it may be lamented, that there are no more of his laws and institutions extant, from which we should have more fully seen the tendency of the *Egyptian* disposition, and the efforts of a strong natural genius, to stem the degeneracy and prevailing vices of the age.

Few of the *Egyptian* kings had sufficient ability and goodness, to attend to the real benefit of the communi-

ty ;

ty; they generally considered their subjects as born to obey their nod, and execute their commands: from principles so deeply centered in self, the people could not have been objects of attention; any consideration for their welfare must have been thought, a condescension unbecoming the greatness of the monarch: happy for the nation, there arose sometimes princes above these narrow and irrational sentiments; kings, who, to the honour of human nature, held the good of mankind, and of their own subjects in particular, in the most sacred estimation: yet however different in character, they almost all agreed in the laborious and oppressive maxim of erecting vast buildings, to perpetuate their memory and display the regal grandeur and magnificence.

*Amasis*



*Amasis* built a portico at the entrance of the temple of *Minerva* at *Sais*, the largest in *Egypt*, adorned with Colossian statues and figures of Androsphinxes; part of the stones with which it was built, was brought from the quarries of *Memphis*; those of the largest dimensions were conveyed down the *Nile* on rafts, from *Elephantis*. <sup>a</sup> Adjoining to the portico, he placed an house, made of one stone, thirty-one feet and an half in front, twenty-one in depth, and twelve in height, which employed two thousand sailors three years, in transporting it from *Elephantis*.

He laid on a basis, at the entrance of *Vulcan's* temple at *Memphis*, a Colossian statue, seventy-five feet in length, with its face upwards, and erected on

<sup>a</sup> Herodotus, lib. 2.

the same base, two statues, each twenty feet high, one on either side of the supine *Colossus*. In the same city, he likewise built a spacious temple, and dedicated it to *Isis*, and presented many noble donations to religious uses.

The fidelity which the *Greeks* had shewn to the late king, was greatly honoured by *Amasis*, and induced him to cultivate their friendship, and endeavour to attach them to himself: the more effectually to unite them to his interest, he married a *Cyrenian* lady, and gave them leave to build temples, erect altars, follow their mode of worship without interruption; and as a particular mark of regard, <sup>1</sup> presented their city with his portrait. This connection and toleration caused abundance of

<sup>1</sup> Pliny.

*Greeks* to settle in *Egypt*, who forming a factory, facilitated trade, enlarged the exports of corn, hardware, &c. and bringing plenty and affluence to the artists, animated the genius to excel and invent. These advantages, so highly beneficial to his kingdom, led *Amasis* into every prudential measure, to secure them to his dominions, and hinder any foreign power from diverting the course of trade: with this view he granted peculiar indulgences to the *Grecians*, who were settled in *Egypt*, incorporated them with his own people by intermarriages, and entered into alliances with several *Grecian* states.

So deficient is human foresight, and uncertain the event of things, that engagements established on the wisest principles, are often big with ruin and destruction.

struction. \* The alliance, *Amasis* entered into with *Cræsus* king of *Lydia*, an opulent and powerful prince, was founded on a plan, evidently productive of utility and advantage to his kingdom, had not *Cræsus* involved himself, and his ally (who was obliged by stipulation to supply *Cræsus* with a body of troops, whenever he should require them) in a war with *Cyrus* king of *Persia*, who commanded his army in person, bore down all before him, and added *Lydia* to the *Persian* empire. This fatal catastrophe did not immediately extend its effects to the *Egyptian* dominions; *Cyrus's* designs against the *Assyrian* empire, protracted the storm, which desolated *Egypt* two and twenty years after.

\* Herodotus, lib. i.

The occasion of the rupture between *Cambyſes* and *Amafis*, is related in a different manner by the *Persians*. They ſay that an oculiſt, who was baniſhed from *Egypt*, took refuge in the *Persian* court, and meditating revenge for the diſgrace he had ſuffered, contrived to imbroil the two kingdoms, by prevailing on *Cambyſes* to require the daughter of *Amafis* in marriage: the propoſal involved *Amafis* in the greateſt dilemma; he was at a loſs how to act in an affair of ſo delicate a nature, knowing that a war with the *Persians*, would be inevitable on his reſuſal; nor brooking the indignity of degrading his daughter to the infamy of being that monarch's concubine, which he knew was intended: to avoid this danger and diſgrace, he ſelected from

Herodotus, lib. 2.

the

the beauties of his court *Nitetis* the only daughter of the late king, a princess of remarkable beauty and elegance of person, and sent her as his daughter, with great magnificence, into *Persia*. *Nitetis* not unmindful of the injuries her family had received from *Amasis*, took an opportunity soon after she arrived at the *Persian* court, when *Cambyses* visited her in a familiar manner, and called her the daughter of *Amasis*, thus to address him : “ O king, thou  
 “ hast been deceived by *Amasis*, who  
 “ sent me hither, with all those orna-  
 “ ments instead of his daughter ; I am  
 “ the daughter of *Apries* his master,  
 “ whom he murdered, after he had re-  
 “ volted with the rest of the *Egypt-*  
 “ *tians*.” This intelligence fired *Cam-*  
*byses* with resentment, and determined

= Herodotus, lib. 2.

him to attack the *Egyptians*. Another motive concurred to induce and facilitate *Cambysses's* designs against *Egypt*, which was the arrival of *Phanes* a *Grecian* of *Halicarnassus*, late commander of the *Grecian* troops in *Egypt*, a man prudent in council, valiant in action, and beloved by the soldiers; who being disgusted with *Amasis* fled into *Persia*, and joining *Cambysses*, greatly contributed to the progress of his arms. Amidst these growing dangers, *Amasis* either ignorant of the storm gathering in *Persia*, or vainly confiding in his own strength, wantonly renounced the *Samian* alliance, and thereby caused *Polycrates* to join the *Persian* fleet with forty triremes.

Things were in this situation, when death removed *Amasis* beyond the reach of misfortune, and left *Psammenitus* to  
struggle

struggle with the tempest his father had stirred up. *Amasis* reigned four and forty years, and was "buried in the court of the temple of *Minerva* at *Sais*, within a magnificent structure adorned with columns of stone, of extraordinary dimensions, resembling palm trees, and abundant other ornaments: in the centre of this building was his tomb." He was ranked amongst their legislators.

He is said, particularly by *Plato*, to have been born of mean extraction in the city of *Sais*; a circumstance by no means an hinderance to greatness in old *Egypt*; there were no hereditary honours beneath the throne; excellence only was noble; where that was found, rank was consequent. This system

<sup>a</sup> Herodotus, lib. 2.



opened the way for *Amasis* to exert his powers; he was endued with a natural grandeur of mind, extensive abilities, and susceptibility of the most amiable virtues; but he did not discover a liberal or generous idea, any sensibility of virtue, until a possession of the throne had rendered the blackest vices no longer necessary to the most infamous designs: he established wise laws, and opened to the kingdom a channel of wealth and affluence; having first trampled on government, destroyed all order, desolated the most flourishing kingdom in the world, and, unrestrained by gratitude, friendship, or social obligations, imbrued his hands in the blood of his royal master, and climbed the throne, over the mangled bodies of his countrymen, who nobly died in their sovereign's cause.

P S A M.

PSAMMENITUS,

Anno. A. C. .

525.

THIS prince, whose just sensibility and magnanimity in affliction, shewed an exalted and generous soul, would probably have been a most excellent king, had providence pleased to have permitted him to exert his abilities. He had been vested with the regal dignity no more than six months, when the impending storm burst upon his dominions. *Psammenitus* was apprised of the approach of the *Persian* army, assembled his troops before the walls of *Pelusium* to oppose the invader, but was compelled to retreat, and relinquish not only that city, but all the *Delta*,  
without

without bloodshed, by a stratagem dictated by *Phanes*, who knowing the *Egyptian* superstition, and the sacred regard they had for particular animals, drove in the front of the *Persian* army a number of cats, and other animals, held inviolable by the *Egyptians*, which not permitting them to throw their missile weapons against the *Persians*, (lest whilst they annoyed the enemy, they should wound some of the animals, and be guilty of sacrilege) they were obliged to retreat; but soon finding that *Cambyses* meditated no less than the conquest of all *Egypt*, and seeing their country plundered, and their families massacred, despair superseded their superstition, and they engaged the *Persian* army in the plains of *Memphis*; the event was unfortunate to the *Egyptians*.

• Ouzelius ad Minu. Felicem.

*tians,*

*tians*, and *Psammenitus* fell into the hands of the conqueror.

An event no less fatal to *Cambyfes*'s reputation, than to *Psammenitus*'s person and family. A well regulated mind will look down with pity upon such as are elevated by success, and feel a shame for the imbecillity of human nature, which can forget its own weakness, and become giddy from the suspension of its own sorrow and trouble. The rusticity of the age claims our apology in many instances; the unenlightened state of their reason, was denoted by the asperity of their manners; humanity suffered, but seldom experienced the rage which *Cambyfes* exercised against *Psammenitus*; not contented with depriving him of his throne and liberty, he loaded his wretchedness with contempt, and tortured his tenderest affections.

tions. To shew him the greater indignity, he lodged him in the suburbs of *Memphis*, and caused his daughter, in the habit of a slave, with the ladies of the first distinction, to draw water daily from a well, to which they must pass before his lodgings; \* “and dragged his  
 “ son, and two thousand young *Egyptians*, before his eyes to execution,  
 “ with ropes about their necks, and  
 “ bridles in their mouths.”

These scenes *Psammenitus* supported with surprizing fortitude; not even a sigh, or the least emotion, discovering his distress; until, observing an old friend at a distance, reduced to want, and begging his bread, his constancy forsook him, tears streamed down his cheeks, he beat his head, and groans burst forth from his bosom. This extraordinary conduct being told to *Cam-*

\* Herodotus, lib. 3.

*byfes*; by those, whom he had placed about *Pfammenitus* to observe his actions; he sent this message to him:

“ *Pfammenitus*, thy master *Cambyfes*  
 “ desires to know why, after thou hast  
 “ seen thy daughter so ignominiously  
 “ treated, and thy son led to execu-  
 “ tion without exclamation, or shedding  
 “ a tear, thou shouldest be so particularly  
 “ concerned for a poor old man, no  
 “ way related to thee, as he is inform-  
 “ ed.” To which *Pfammenitus* replied,  
 “ Son of *Cyrus*, the calamities of my  
 “ family are too great to leave me the  
 “ power of weeping. But the misfor-  
 “ tunes of a companion, reduced in  
 “ his old age to extreme necessity, may  
 “ be justly lamented with tears.”

*Cambyfes* was affected by this answer, and sent to stop the execution of the

\* Herodotus, lib. 3.      \* Ibid.

young prince, but the order came too late, he had already suffered: nor did the father long survive him: being found intriguing with the *Egyptians* to recover his liberty, *Cambyſes* put him to death, in the year before *Chriſt* five hundred and twenty-four.

Thus fell ancient *Egypt*, never to recover its accuſtomed magnificence and ſplendor, under the dominion of an unpoliſhed tyrant, who, having no idea of ſcience, or the liberal arts, hated excellencies he could not equal; and to the irreparable loſs of ſucceeding ages, exerciſed his rage againſt thoſe noble monuments of ſkill and ingenuity, which have done the higheſt honour to human genius, and raiſed the reputation of *Egypt* above all the contemporary kingdoms.

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## Recapitulatory Dissertation.

WHEN we consider the daily improvement of *European* nations, in knowledge and invention, how urbanity, politics, and the liberal arts, conjointly advance; we cannot but desire to know the cause, that the arts received for a long time, less refinement in *Egypt*, than their manners, laws, and government. We find important discoveries made in very early ages, with a rapidity that fills us with pleasure and admiration, in which we can scarcely indulge ourselves, before we are surprized by a stagnation of genius equally extraordinary.



The early establishment of the *Egyptian* empire, which afforded the fairest opportunity of cultivating the arts and sciences, seems not to have enabled them to transcend a particular point, and bring their inventions to exactness. Their minds were not expanded, to receive ideas beyond a certain number, which were accumulated with readiness, and entertained, without stimulating their genius to exceed its narrow limits. This disregard, and insensibility of elegance, must have been derived from restraint, and a want of incitements to excel. They had many laws and institutions, deservedly admired for their wisdom, at the same time, that others established inconveniencies highly prejudicial to the community. Their exclusion of strangers from their country, dislike to novelty, and making professions hereditary, were insurmountable obstacles

to perfection in their discoveries. An hint from those who have received different ideas of things, frequently opens the mind, throws an inconceivable light upon it, and produces a new chain of thinking: whilst the pride of being satisfied with present attainments, and holding all innovation in contempt, debars every effort of genius, and destroys a possibility of accomplishment.

They undoubtedly intended, by making professions hereditary, to advance the arts, supposing that men being confined to a profession, or business, without a possibility of being promoted, or removed from it, would, having no ambition to gratify, or object to divert their attention from their particular occupation, execute it with more skill, and be restrained from disturbing the state. How foreign is this opinion to

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the principles of human nature? Does the happiness of mankind depend on the difuse of the mental faculties? Or is ignorance, the basis of peace and civil agreement? Are the passions most restrained, where reason and intelligence least preside? Or can there be any public benefit in a system devoid of every seed of that laudable, generous, and noble ambition, the vital part of government, and soul of virtue and excellence? Human faculties delight in progression, and will attempt to excel, if by that excellence they can attain reputation, a more elevated rank, or affluence; but when these cannot be acquired, a disregard for accomplishments, which produce no personal utility, must be entertained.

Mechanics suffered particularly, from this mistaken policy; \* artisans were

\* Herodotus, lib. 2.

considered

considered as the lowest class of the people, and contemned by the other orders, however they distinguished themselves in their art. What incitement then had they to industry, farther than they were compelled by necessity? or what inducement had they to aspire to fame, when the utmost exertion of their abilities could not obliterate the indignity they were exposed to, or raise them above contempt? In so degraded and confined a situation, without a motive to accelerate the genius, it is not so much a matter of surprize, that they continued the same dull round of mechanical labours, as that they were not totally suppressed, from which nothing preserved them, but their being the only means of the mechanic's subsistence.

To this injudicious regulation, is likewise attributed, in a great measure, the slow advancement of astronomy, and other sciences: for not being supplied with proper instruments, they could not take exact observations, or use the advantages, which might have been reaped from their nearness to the equator. <sup>b</sup> “ They studied (as I have “ shewn) the motions of the heavenly “ bodies, and <sup>c</sup> discovered that the “ moon’s immerging into the earth’s “ shadow, was the occasion of lunar “ eclipses; <sup>d</sup> in the calculation of which “ phenomena, and even solar eclipses, “ the *Theban* astronomers were tolerably “ skilful, who conjectured that comets “ were stars, which reverted after a

<sup>b</sup> Diodorus, lib. I.

<sup>c</sup> Diogenes Laert. præm. segm. II.

<sup>d</sup> Diodorus, lib. I.

certain

“ certain period, constructed astronomi-  
 “ cal tables, and pretty justly ascertain-  
 “ ed the stationary, retrograde, and di-  
 “ rect motion of the planets.”

From these out-lines of their astro-  
 nomy, we see it was in its infancy, yet  
 by no means in a state of non-ex-  
 istence, as some modern writers wish  
 to inculcate, by attempting to prove,  
 that the *Egyptians* were ignorant of ge-  
 ometry, without which, they could make  
 no advances in astronomy. Geometry  
 is undoubtedly necessary to investigate  
 the science; and there would be room  
 for the above conclusion, was the asser-  
 tion founded in truth.

\* All scientific knowledge was con-  
 fined to the priests, and for that rea-

\* Clem. Alex. lib. 1. Jamblicus de Vita Pyth.

son

son *Pythagoras* was so desirous to be admitted to their friendship, and receive instruction from them, that he submitted to be circumcised, without which he could not have enjoyed that privilege: “ ‘ As had *Thales* before him, “ who was instructed in geometry by “ the *Egyptian* priests.” Is it not therefore very probable, that the inventions in that science attributed to *Thales* and *Pythagoras*, were borrowed from the *Egyptians*? Especially as the inventions, which the *Greeks* have arrogated to their countrymen, are the first principles, and most simple propositions in geometry. *Thales*, they say, first discovered that a triangle, which has the diameter of a circle for its base, and whose sides meet in the circumference, must of necessity be rectangular. And that *Pytha-*

‘ Diog. Laertius.

*goras*

*goras* first observed, that the square of the hypotheneuse, was equal to the squares of both the other sides. If they were the inventers of the first principles, what did they learn from the *Egyptian* priests, who were confessedly their instructors in geometry? And besides, many hundred years before *Thales*, the prior of these philosophers, the kingdom of *Egypt* was abundantly adorned with stupendous and magnificent buildings, temples, mausolea, obelisks, and pyramids; the lands were levelled, and canals cut in various parts of the country; all of which must have been executed on approved geometrical principles.

The *Egyptians* entered too late into navigation to make any capital figure in marine affairs, and were too averse from fatigue, to arrive at any eminence



in the art of war. Their medicinal knowledge, (though physic had been a profession from the days of *Joseph*, and some have conjectured that they saw the traces of chymistry at this time) was undoubtedly in a very low and vague situation: there is no account extant of the *Egyptian* medicines; it is probable they did not differ materially from those of the *Jews*, with whom they kept up a regular commercial intercourse, who prescribed the juice of herbs for internal complaints, and fomented obstructions with particular simples steeped in warm water: the physicians probably fomented <sup>2</sup> king *Asha*'s feet in the "gout, when he was blamed for seeking aid from his physicians, rather than from God." They applied oil, and the fat of animals, indiscriminately

<sup>2</sup> 1 Kings, xv. 23.

to contusions, healed wounds with balm brought from *Arabia*, made their cataplasms for fractures of balm and gums, and healed boils, ulcers, and abscesses with <sup>a</sup> plaisters of figs. These methods of treating complaints sufficiently demonstrate, that medicine had not yet received the aid of distillation, or any chymical preparation.

The barbarity of their music, want of taste in painting, unacquaintance with the powers of eloquence and poetry, shew that a liveliness of imagination was no part of the *Egyptian* character. Their genius evidently inclined to abstruse speculation and close reasoning, demonstrated by their proficiency in the mathematics, and those wise laws, which have borne the highest reputation in for-

<sup>a</sup> *Isaiah xxxviii. 21.*

mer ages, and will ever receive the admiration of those who delight in seeing reason and genius exerted, and comprehend the importance of those regulations and discoveries, which do honour to human nature, and adorn the more elegant and enlightened world.

F I N I S.

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F R R A T U M.

Page 30. line last, *for straits read isthmus of Suez.*











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